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The CHRISTIAN CENTURY

Published Weekly

Set These Slaves Free!
An Editorial

To the Victors the Spoils
By Renwick C. Kennedy

Christianity Is a Culture
By W. Norman Pittenger

Sweden Rides the Storm
By Paul Hutchinson

Shop Apron and Pulpit Gown
By Clair M. Cook

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In This Issue

RENWICK C. KENNEDY recently returned to his prewar pastorate at the Associated Reformed Church, Camden, Ala., after three years' service as an army chaplain. Two previous articles by Dr. Kennedy, based on his observations during 20 months with the army in Europe—"The Conqueror" and "How Good Were the Chaplains?" in our issues of April 17 and June 5, respectively—have called forth considerable comment. The present article will likewise arouse wide interest.

W. NORMAN PITTENGER was chosen from among many well known Episcopal clergymen to write the Anglo-catholic articles in the *Dictionary of Philosophy*. He is a member of the faculty of General Theological Seminary, New York city. Before his ordination Dr. Pittenger did newspaper work. He is the author of a number of books, the latest of which is *The Christian Way in a Modern World*.

CLAIR M. COOK was forced for reasons of health to give up his pastorate in the Methodist Church several years ago, and became a worker in an industrial plant at Springfield, Vt. There he has served as steward, chief steward, member of the negotiating and executive committees, chairman of the constitutional committee and financial secretary of Local 218 of the United Electrical, Radio and Machine Workers of America.

ALBERT VITON confirmed his reputation as an authority on the British empire with the publication in 1940 of his volume, *Great Britain: An Empire in Transition*. He is also the author of *American Empire in Asia?* and of many magazine articles dealing with the political problems of Europe and the Near and Far East. Before the war Dr. Viton was a member of the political science faculty of Northwestern University, Evanston, Ill., but since 1942 he has been in government service in Washington, D. C.

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(Continued in column 3)

The CHRISTIAN CENTURY

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July 31, 1946

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Calendar of Coming Events

June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 23-Aug. 25. Bethany Young People's Conference, Winona Lake, Ind.
June 24-Aug. 16. Westminster Fellowship Work Conferences, Chestnut Ridge Camp, W. Va.; Dodge Community House, Detroit.
June 27-Aug. 1. Winona Lake School of Theology, Winona Lake, Ind.
July 1-Aug. 10. American Ethical Union Encampment for Citizenship, Fieldston School, Riverdale, N. Y.
July 7-Aug. 31. Rochdale Institute, Lake Forest Academy, Lake Forest, Ill.
July 21-Aug. 25. Bible Conference, Winona Lake, Ind.
July 22-Aug. 3. Presbyterian, U.S.A., Leadership Education School, Wooster, Ohio.
July 23-31. Northern Baptist Convention Christian Education Workers Conference, Greenlake, Wis.
July 23-Aug. 1. Alberta School of Religion, 22nd Annual Session, Fairweather Camp, Calgary.
July 28-Aug. 3. Institute for Cooperative Leadership, Massachusetts State College, Amherst.
July 28-Aug. 3. United Christian Youth Movement Regional Conference, Lake Tahoe, Nev.
July 28-Aug. 4. Cedar Falls Bible Conference, Cedar Falls, Iowa.
July 28-Aug. 4. National Adult Work Planning Conference, Lake Geneva, Wis.
July 28-Aug. 4. Okoboji Bible Conference (Methodist), Spirit Lake, Iowa.
July 28-Aug. 11. Cooperative Living Work Camp, Fellowship Farm, Oregon, Wis.
July 29-Aug. 2. Methodist Institute of Higher Education, Nashville, Tenn.
July 29-Aug. 3. Presbyterian Church, U.S.A., Summer Conference for Ministers, McCormick Theological Seminary, Chicago.
July 29-Aug. 3. United Christian Adult Movement Conference, Old Point Frontenac, Minn.
July 29-Aug. 8. American Christian Ashram, Geneva Point Camp, Winnipesaukee, N. H.
July 29-Aug. 16. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
July 30-Aug. 4. International Convention, Luther League, American Lutheran Church, Iowa State College, Ames.
Aug. 1-9. Northern Baptist Convention National Conference on Spiritual Resources and Evangelism, Greenlake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

son Place, N.W., Washington, D. C.

JOOST DE BLANK is university secretary of the Student Christian Movement of Great Britain. He was formerly a chaplain connected with the British army and served in the Middle East.

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The
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Undenominational

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EDITORIAL

NEARLY FIVE YEARS after the tragic event which cost 3,000 American lives, crippled our main fleet and started a great war, the people of the United States have been given their third official report on the happenings leading up to Pearl Harbor. This report by the congressional Pearl Harbor committee will do no more to settle the issues involved than did the explanations by Navy Secretary Knox and Justice Owen J. Roberts. The political composition of the committee made it a foregone conclusion that its findings would be what they now are. After questioning scores of witnesses and taking volumes of testimony, the six Democratic congressmen who constituted the majority of the committee exonerated the higher officials in Washington and fastened the blame on the officers in Hawaii. One Republican on the committee agreed without qualification with the majority. Another approved, but with such qualifications concerning the responsibility of the higher command that his vote should have been cast with the minority rather than the majority. The minority report was issued by Republican Senators Ferguson and Brewster. It pressed the line of military responsibility back to the army and navy chiefs of staff and to President Roosevelt as commander in chief of the armed forces. But it did not rest there. It rightly insisted that ultimate responsibility lay with those who made the day-by-day political decisions which led to the attack. Not all these decisions were made in Washington, but many of them were. The historians will have to take them into account. When they do so, it is our expectation that they will agree with the minority.

Politics Dominates New Pearl Harbor Report

Soaring Prices Stop Buying for Relief

FEW PEOPLE in the United States appear to realize that practically all government buying for famine relief stopped in this country on July 1. This includes buying not only by our own department of agriculture, but also by the purchasing departments of other governments. It includes UNRRA, which has spent all the food funds that have been made available to it. This means that while the United States reached on July 1 its goal of shipping 6,000,000 tons of bread grains overseas, there is very great doubt whether we shall make good on our commitments to ship 250,000,000 bushels of wheat in the crop year 1946-47. The grain which was bought before the end of OPA is still in transit, but after the middle of August deliveries will stop. What that means will be hard for Americans to realize. In Greece schoolchildren will no longer get a school lunch from UNRRA food. In Austria a population now barely existing on a diet of less than 1,000 calories will face wholesale starvation. The threat of widespread famine in India will become more menacing. An American famine mission reported on July 9 that outside help is urgently needed in Madras, Mysore and Bengal, with the probability that the famine which took more than a million lives three years ago in Bengal will be repeated unless assistance comes soon. This and much more will be happening while in America the machinery for famine relief goes to pieces. UNRRA is coming to an end. The President's Famine Emergency Committee is being closed out. All of which means that when we threw off the last vestige of economic self-discipline we radically increased the prospects of mass starvation in the world.

Episcopal-Presbyterian Unity Encounters Objections

THE PLAN of union recommended to the highest courts of the two denominations for further study (see editorial, The Christian Century, July 24) did not have the unanimous approval of the Episcopal-Presbyterian joint committee. In a minority report, seven Episcopal members of the committee record their disapproval. The central ground of their dissent is that the agreements upon which the proposed union is to be based are verbal rather than substantial and that the ambiguity of the terms opens the way for a virtual abandonment of characteristic and essential features of the Episcopal position. The specific objections to the proposed basis of union are: (1) It involves the acceptance of episcopacy, but only in a "Pick-

wickian sense," for it does not preserve the exclusive power of the bishop to ordain and it permits the Presbyterian element to maintain its contention for "the parity of the clergy." (2) It does not maintain "the Prayer Book idea of the priesthood" but, on the contrary, makes a place for the Presbyterian view of the universal and equal priesthood of all believers. (3) The plan will ultimately do away with the historic Prayer Book, for the new church will create a new service book after a few years and it is not to be expected that the Presbyterian majority will accept the Episcopal Prayer Book without change. (4) This new united church, like the United Church of South India, would not be in communion with Canterbury and would therefore be removed from "the Anglican orbit of churches"; on the other hand, the Church of Scotland would extend its full communion to the new church, which would therefore be in communion with the Presbyterian churches throughout the world. Edinburgh would recognize it, but Lambeth would not. In short, the result would be, as the signers of the minority report see it, that "our church had ceased to preserve its historic identity and had become a new kind of Presbyterian church." The *Living Church* editorially concurs with this view.

If We Return *Alice,* What About the Elgin Marbles?

THE LIBRARIAN of the Congressional Library, Mr. Luther Evans, is raising a fund of $50,000 to purchase the original manuscript of *Alice in Wonderland,* now privately owned in America, so that it may be "returned to the British Museum where it belongs as a national treasure." This, he thinks, would be a graceful gesture of "cultural reparation to Great Britain." This is a pretty idea, though we do not see just how America has damaged British culture in any way that makes "reparation" appropriate. There are certain alienated national treasures that ought to go back to the lands of their origin. If *Alice* is one of them, then we offer a constructive suggestion. Let this precious manuscript be carried to London on a British ship which has just completed the task of transporting the Parthenon sculptures (the Elgin marbles) from the British Museum back to Athens. These marbles, removed (1801-3) from their original setting by Lord Elgin, British ambassador to Turkey, while Greece was in a period of eclipse as a Turkish province, are the most precious national treasures of the Greeks. But it is not likely that they will be returned. This whole concept of restoring objects of artistic and historical value to the countries where they were created is one that must be viewed critically and applied cautiously. Great works of art belong to the ages and to mankind. There is no reason why all the paintings of Raphael now in England, France and America should be sent back to Italy. Articles stolen and articles bought are on a different footing. Yet one would shudder to think of Michelangelo's tombs of the Medici being sold to be shipped from Florence to New York. Something depends upon the relation of the work to its original setting. Great historic documents, like Magna Charta and the Declaration of Independence, properly belong in the countries which they most closely concern. Interesting literary manuscripts are the proper possession of anyone who cares enough for them to buy them, and they are at home anywhere. This is, in general, true of great works of art. The British libraries and galleries have done rather well in collecting literary and artistic treasures from other countries. It would be sad to see them depleted as they would be by a general application of the principle which would make *Alice* a "national treasure" that must go back to England.

Parliament Approves Mission to India

TORY AS WELL as Labor spokesmen approved the report made by Sir Stafford Cripps, A. V. Alexander and Lord Pethick-Lawrence on their return from India. Both the government and the opposition hailed the fact that the cabinet mission had effected an almost miraculous transformation in the attitude of India toward Great Britain. The mission declared that this transformation could not have been brought about by anything less than the offer of complete and unconditional independence. Its members maintained that the radical thoroughness of their proposal not only swept Indian suspicions of Britain into oblivion, but also won a large degree of support from both Hindus and Moslems for a long-term plan of independence. Mr. Churchill, speaking as the leader of the opposition, was not ready to concede this, although other members of his party did. He said that the mission should have gone no further than the offer of dominion status which Sir Stafford Cripps carried on his unsuccessful visit in 1942, and complained that the depressed classes and other minorities are not protected under the new arrangement. Stafford Cripps reported that before the mission left India it had received from representatives of both major parties pledges that they would go into the Constituent Assembly, which is now being elected to draw up a constitution, "with the object of making it work." He and his fellow commissioners believe, he said, that their proposal has the support of Indians of all groups, including a majority of the depressed classes. Success in the creation by peaceful means of a new nation of 400,000,000 people would, he declared, "revitalize the faith of the world in peaceful methods and human reasonableness." There can be no doubt that he was right, or that that faith needs revitalizing.

What Price Rubber From Brazil?

AFTER the Japanese cut off access to our source of rubber supply, the United States government formed the U. S. Rubber Development Corporation. In December 1943 this public enterprise signed a contract with Brazilian officials to get rubber from the upper Amazon. The contract specified that Brazilian authorities were to recruit workers to tap the trees. What happened to those workers? In The Christian Century for June 19, we asked if it were true, as Reuters reported, that 47,000 of these men had been abandoned to their deaths in the fever-ridden marshes of the upper Amazon. Now the Brazilian correspondent of the Worldover Press gives an answer. Briefly, it is that the total number of recruits was 18,000 instead of 50,000; that

17,000 were lost; that the United States sunk $300,000,000 in the project and got little rubber and a great deal of blame. Resentment is directed at the Rubber Development Corporation and at President Vargas. The corporation gave President Vargas' representative $100 a head to care for the men, and when they complained that they were ill-treated, a larger sum still. But soon the workers were scattered through the jungle. When they failed to find trees in the numbers expected they sought to return to civilization, "but were beaten and sent back into the jungles." Then disease began to take its toll. "By July 1944 the workers were estimated to be dying at the rate of 40 per cent per month." Deliveries dropped sharply. The planes that flew up the streams searching for lost camps brought out some dangerously ill men, but found fewer and fewer camps. The jungle had swallowed 17,000 recruits and the good will of Brazilians for America.

Set These Slaves Free!

WITH HARDLY A WHISPER of protest from the Christian churches of this or other countries, the enslavement by the Allies of over 4,000,000 prisoners of war continues more than a year after the end of the conflict. This international outrage is being committed by Great Britain, Canada, Norway, Belgium and France, as well as by Russia. It is being committed with the connivance and help of the United States government, which turned over to several of the countries named hundreds of thousands of prisoners after telling the helpless victims that they were being sent home to Germany. It is being committed in open violation of the Geneva Convention concerning the treatment and repatriation of prisoners of war, in which our national honor was pledged. It is being committed in cynical disregard of the laws of morality and in contempt for future consequences to international peace.

Consider the facts. On June 30 there were 385,000 German prisoners of war in the United Kingdom, according to a statement made by Lord Nathan, undersecretary of the war office. The total number of German prisoners held in the empire and by the British army on the Rhine was 520,000, the London *Times* reported on July 12. The difference between the two figures probably represents the number of prisoners held in Canada, the prisoners at work on the Continent under the British army, and the former German soldiers being kept under arms in the British zone of occupation. About 1,000,000 prisoners are being used for hard labor in France. Allied sources in Berlin estimate that between 3,000,000 and 4,000,000 German war prisoners are in Russian hands. Russian papers promise the release of 120,000 after August 15. It is not known how many prisoners are detained in the labor camps of Norway and Belgium, but there is no doubt that many such camps exist.

These prisoners are slaves. They are being made to work in involuntary servitude. Over 160,000 of those in England are working under the ministry of agriculture of the Labor government. Their employers pay the government the prevailing wage, which is between $15 and $20 a week. Of this wage the prisoners receive from 60 cents to $1.20 a week. The government's profit is estimated to amount to $250,000,000 a year. In France, the prisoners are fed meagerly and paid little or nothing. They work in coal pits and in mine-infested fields in the war area. They are set to clearing away the dangerous debris of the conflict. This last is specifically prohibited by the Geneva Convention. What is happening to the prisoners behind the iron curtain which surrounds Russia may be left to the imagination.

For this slavery, the United States clearly shares responsibility with the other saviors of liberty. Our forces captured more prisoners on the western front than all the other Allies together. Hundreds of thousands of these men were transported to this country. Last fall, when repatriation began, they were told by their camp commandants that they were going home. Accordingly they sent their books and personal possessions through the International Red Cross to Germany. But only a very small number of men ever reached their homeland. England, France and Belgium wanted them for slave labor. The American authorities—our government—gave in and handed these hundreds of thousands of men over to those three countries. In France, the prisoners were stripped of the good clothing with which we had provided them, clothed in rags and driven to the mines, where they work on a semi-starvation ration.

It is not surprising that many have committed suicide. In all the stockades, including those in England, morale is deteriorating to the point where religious services or any sort of educational activity have become almost impossible. The guards are constantly asked, "Why are we here a year after the end of hostilities? When are we going home? Why isn't some plan of repatriation announced? Why were we told in America that we were going home and then sent here? How can we be taught 'democracy' when we are held as slave labor behind barbed wire? Why isn't the Geneva Convention being observed? Is this slavery to continue forever?"

"We had a very good impression of America until we were told falsely that we were going home," is a statement often heard from prisoners. Such comment reveals what is happening to whatever respect these thousands of men learned for democracy in this country. Now they think of the United States as a west African native might have thought of the British in the days of the slave trade. We don't happen to need slave labor, but we are not averse to catching and transporting slaves for other people to use. Nor do our officials hesitate to lie to helpless men when it serves their convenience to do so. If our camp commandants believed they were telling the truth, then our government officials who ordered the ships to land their slave cargoes in Britain or France lied to the commandants and through them to the prisoners.

In either event, the United States cannot escape responsibility for helping to revive and perpetuate a primitive form of slavery. The effort to rationalize it by calling it "human reparations" does not conceal for one moment its immoral, illegal and degrading character. The Geneva Convention specifically states that "in any case, the repatriation of prisoners shall be effected as soon as possible after

the conclusion of peace." The context makes it clear that repatriation is to take place at the end of hostilities, not at the conclusion of a formal peace treaty. And because we, who are signatories of the Geneva Convention, violate this solemn commitment, we make it easier for Russia, which is not a signatory, to use our action as justification for its own wholesale enslavement of captives. Russia is holding not only 3,000,000 to 4,000,000 Germans, but at least 500,000 Japanese.

The debate over this question in the House of Lords on July 11 shows that Great Britain is developing a bad conscience on the extraordinary position in which she has been placed by her Labor government. As reported in the *Times,* the Bishop of Sheffield pointed out that decline in prisoner morale has gone so far that it is causing a crisis in the camps. He declared that the hopelessness of the men is growing because the British government has announced no clearly defined policy on the length and conditions of their servitude. He urged that the prisoners who have served longest be sent home at once and that a date be set for the release of the rest. The Bishop of Lichfield drew cheers when he said that he had become aware of considerable moral uneasiness among the British people over the whole issue of human reparations. He likened Britain's action to what the Germans did under Hitler and said that hopelessness, bitterness and hatred are growing in the camps. The Bishop of Chichester declared that a definite scheme for release should be announced.

All this indicates that the British conscience is uneasy, but the bishops touched only the perimeter of the problem. The Labor government, which has already sent a few specialists home to Germany and has announced that it is sending a considerable number of men to the mines of the Ruhr, seems ready to go as far as these ecclesiastics desire. But that is not far enough! Such measures do not touch the center of the issue. The issue is slavery. Slavery must be abolished, condemned, destroyed root and branch. The only Christians who have yet spoken out in these terms are members of the Society of Friends. The New Southgate and Tottenham meeting spoke for the dormant conscience of the Christian world when it said flatly of these war captives that "their indefinite detention in this country because of their value as a labor force is wrong."

Wrong! Have the churches forgotten that word? They claim to speak for the conscience of society. What has happened when they complacently accept the enslavement of 4,000,000 or 5,000,000 men without condemning the whole institution of forced labor? If the churches have not lost the power to form and to express a moral judgment, they will rally the conscience of the Western world behind the forces which demand that the British Parliament shall speedily free these men. They will raise the issue with equal or greater power in the American Congress. They will present it to the coming meeting of the United Nations Assembly. With prophetic fire, they will burn into the consciousness of the modern world the realization that nations which deliberately revert to the ethics of pre-Christian empires by sustaining themselves on the slave labor of war captives will follow those empires into oblivion unless they repent.

The time for repentance is now. The way to repent is clear. Forced labor must be renounced, in practice and in principle. Involuntary servitude must be ended, at once and forever. Christendom must reassert the morality on which all social order depends. Set these slaves free!

Sweden Rides the Storm

[EDITORIAL CORRESPONDENCE]

Stockholm, July 18

CANNON, firing at regular intervals, are again thudding away at the windows of my hotel room. This has been going on for days now, and will continue for a good many days longer. An American naval squadron lies in the harbor—two cruisers and four destroyers, here on a "good will" tour. As each distinguished visitor comes aboard, or leaves, the salutes go crashing out over the city. A great many Swedes are none too happy about this visit. They are entertaining the officers with punctilious correctness, and the parks are full of laughing Swedish girls trying to do their bit to lighten the loneliness of the sailors on shore leave. Outwardly, everything's fine. But behind the front of receptions and inspections and salutes and all the rest, many a Swede is muttering about a new contribution to Soviet suspicions and about an attempt to make the Russians believe that Sweden *wants* an American naval display in its front dooryard.

This misgiving at the visit of the American fleet is just another reflection of the apprehension under which Sweden is living this summer. On the surface, the Swedish people appear the most fortunate in Europe. They live in an undamaged country, with plenty of work, plenty of food, good wages, little dire poverty. Their stores are crowded with goods and commercial travelers from all parts of Europe and America are besieging their business men for exports. Their capital is the showplace of the Continent. Their new apartment houses look like a fairy dream to an American fresh from seeing veterans battling to rent a share in a Quonset hut. Sweden came through the war more unchanged, in its philosophy and mode of life as well as in its material well-being, than any other country in Europe, unless it might possibly be Switzerland. Yet it is under terrific tension. It knows that it will never escape another war. And it knows that Russian jet planes are only an hour away.

Sweden faces this ominous world under the direction of an old-line Social Democratic government which, just because it is committed to social change by gradual reforms and only in response to a democratic mandate, has few natural affinities with Moscow. This government also knows that, in any crisis between Russia and the west, the natural sympathies of the Swedish people would be overwhelmingly with what they always speak of as "the Anglo-Saxon powers"—never Anglo-American. But every minister in the cabinet must have asked himself time and again: If the dreaded general European crisis comes, and Sweden finds herself squarely caught between east and west, what protection can Britain and America offer? Remember what happened to Finland, Norway and Denmark in the last war. And Russia is next door.

So the policy of the present Swedish government is at all

costs to get along with Russia. Try to understand her, to conciliate her, to make her believe in Swedish good will and in Swedish indifference to any ideas of a Smutsian western European or Atlantic bloc. Go to almost any lengths to make the trade deals that the Russians want. Devalue the dollar and the pound so that it will cost American and British buyers more to compete for Swedish goods. Take almost any steps, short of national suicide, that are likely to assuage Russian suspicions. But get along! That, in a nutshell, is the core of Sweden's present policy.

Government ministers insist that this is not appeasement. They tell of various instances in which they have refused to yield to Soviet demands. To be sure, they returned some of the Baltic internees to Russian soil. But those were army deserters; international law was clear on that point. And they refused to return Baltic civilians; more than thirty thousand of them continue to live in safety in Sweden, and the Swedish government has made it clear to Moscow that it has no intention of turning them out. To do a thing like that, in the government's view, would be real appeasement. But to make an all-out try for good trade and political relations with Russia—well, that is just good sense.

There is a very articulate and sizable minority—everything in Swedish politics to the right of the Social Democrats—which, if its press is a reliable reflection, strongly opposes the government's policy. It doesn't say it is against good relations with Russia, of course, but it is vehemently against the particular moves which the government is taking in pursuit of those relations. At the moment, the main target of the opposition is the pending trade agreement with Moscow. They say it is too ambitious (the terms have not been announced as I write, but they are rumored to provide Russia with a billion crowns' credit—nearly $300,000,000—to be spent in Sweden in the next five years) and cannot be carried through without repudiating long-term contracts already made with British and other firms. They insist that if the pact were submitted to a popular referendum, it would be turned down. But when pressed for an alternative program, they seem to have almost as little to offer as has the opposition in England or the United States. When I asked the editor of one of Stockholm's leading dailies, for instance, whether Sweden could afford to rely on Britain and America for support if she cold-shouldered Russia, he answered, "As long as you have sole possession of the atom bomb!"

Appeasement or not, the present Swedish government is determined to go ahead with its policy. And my judgment, which may not be worth very much after only a week of observation, is that it is in no danger of being overthrown on this issue. As a matter of fact, when it comes to international affairs the average Swede seems to regard himself as the only sane person, and his country as the only sane place, in a crazy world. He thought the old League of Nations went crazy when it divided up into power blocs. Now he thinks that Molotov and Byrnes, with efficient help from Bevin, are making a madhouse out of the new U.N. And he thinks the United States, with its "talk tough" policy, is heading toward a wholly unnecessary tragedy.

If it is asked what part the church is playing in Swedish life during these days of tension, I fear that the answer must be couched in cautious terms. The church is, of course, feeling certain new impulses. No institution in Europe could escape that in such a time as this. It has raised large sums for European relief—about 3,000,000 crowns in the state church and a similar amount among the free churches. (One U. S. dollar equals 3.60 crowns.) It is expanding various social services of the Lutheran "inner mission" type. There is a growing sacramentarian "high church" movement among younger ministers of the state church. There is a free church wing which exerts an important influence on the policies of the Liberal, or People's, party—the powerful party just to the right of the Social Democrats and to the left of the Conservatives.

On the whole, however, the church seems to be exerting little direct influence; it gives the impression of being very much on the margin of Swedish life and thought. It has distressingly few vital relationships with the laboring classes, and those are the people who are running Sweden these days. Again and again I have been told that there are many more Swedes who attend church in America than in the whole of Sweden. That, in fact, seems to have become a standard comment when discussing the church situation with visiting Americans.

Officially, the ruling Social Democrats are committed to church disestablishment. But so are they committed to doing away with the monarchy and setting up a republic. As a matter of fact, they agitate for neither of these avowed aims. A few reforms in church law have been enacted. It is now possible for a Swede to be married or buried without benefit of clergy. And it is generally agreed that before long it will be possible for a Swede to withdraw from the state church without declaring the identity of the church he intends to join. (Under present Swedish law it is impossible for one to leave the state church for no church at all!) But the general attitude toward the church, I would say, is that it is an interesting historical legacy, so long integral with Swedish culture as not to be summarily dealt with, but one which the individual, despite his nominal membership, is free to take or to leave alone. Most of them leave it alone.

This is not so true in the rural districts, where the church retains much of its traditional influence. But there it is an influence definitely thrown on the conservative side, and it is not popular with the younger generation.

All in all, as I survey this Swedish scene I find myself thinking how little I would care to be a Swedish prime minister these days. The men who are conducting the Swedish government of course have it as their first purpose to maintain the freedom of Sweden. Beyond that they want a free and democratic group of Scandinavian states. They want to maintain Swedish and Scandinavian culture intact against any encroaching totalitarian tide. In their efforts to achieve these ends, they know that they will not only be under constant attack from conservative elements at home, but that anything they accomplish may be ruined by a breakdown in the relations between the Great Powers which, if it leads to another European catastrophe, will engulf their hopelessly exposed country. One wanders about beautiful Stockholm these lovely summer days with a sense of foreboding. Most Swedes try to maintain that they are optimistic as to the future. But I am convinced, after talking with a good many of them, that they also feel the menace in the air.

PAUL HUTCHINSON.

To the Victor the Spoils

By Renwick C. Kennedy

THE U. S. ARMY tacitly accepted the theory that loot, lust and liquor are the rewards of the victorious soldier. The recent story of the "liberation" of the crown jewels of Hesse proves rather than confutes this. After all, the colonel and the Wac who took the jewels had booty worth $1,500,000. When loot runs into seven figures, and a great scandal is brewing, and brass hats are in danger, the guilty must be found and punished. Probably the punishment will not be too severe.

The case of the colonel and the Wac and the crown jewels of Hesse is merely a spectacular instance in a long, sordid story. We not only defeated the German army; we pillaged the German nation. Enlisted men, officers, Wacs and nurses united with zest in a gay treasure hunt that began in the ruined, deserted city of Aachen and ranged across Germany into Austria and Czechoslovakia.

There are other stories of the Big Loot that was got out of Germany—works of art, gold, jewelry, scientific instruments, technical information and other things, tangible and intangible. What the high brass, the experts, the technicians, the favored and the protected were able to bring home the writer does not know, but from what he knows of such people he is cheerfully willing to believe the worst. The Big Loot, of course, was handled secretly. It was not too difficult to get it home, particularly in the case of officers. Parcel post packages had a better than even chance of getting through without inspection. The examination of officers' personal baggage was a farce. It was not examined. And there were other ways, both legal and illegal, of getting loot home. Practically everybody knew the ways.

Big Loot and Little Loot

Whatever may be true about the Big Loot, there can be no question about the common or garden variety of looting. One saw it going on everywhere every day. The spoil is to be seen in homes and places of business throughout the United States. It is not concealed, but is often displayed with pride. Recently a sergeant from the ETO called at the office of the governor of Alabama and presented him with a sword from Munich, once the property of Ludwig, mad duke of Bavaria. The governor received the gift with a formal speech of thanks. The sword now rests in the Alabama department of archives and history. This in a state that still curses Yankees for looting the south! In South Carolina a lad made a public display of his collection in the window of a hardware store. The central piece was a large crucifix of heavy bronze. The incongruity of a Southern Baptist's displaying a Roman Catholic crucifix was not noted. Much less did anyone pause to reflect that it was a stolen crucifix.

Everyone looted. That made it easy. Of course there were a few who did not. And there were many who excused it, shamefacedly, on the ground that everyone was doing it. Most people did it without shame or hesitation and strangely did not seem to regard it as stealing. Men who in normal civilian life were strictly honest did not scruple to loot.

There were no effective rules to control the game. The army permitted its personnel to mail home captured enemy equipment provided it had no need for it. The army strictly forbade its personnel to mail home private loot, items taken from German homes and public buildings and German civilians. The ruling was admirable, but it was not enforced. An occasional commanding officer attempted to apply it, but even in such outfits it was usually possible for an enlisted man to have an officer friend censor his package without inspecting it, or even after inspecting it. Officers censored their own parcels. An officer's signature on his parcel was no more honest or dishonest than he was.

Legitimate Souvenirs

A distinction must be made, of course, between legitimate souvenirs and valuable loot. Some of the items mailed home were acquired honestly. Many were bought or traded for, and others even when picked up without pay were so worthless that their only value was as souvenirs.

But there was frank, enthusiastic, unmitigated looting. Cameras, binoculars and guns were the items most desired by the average soldier. There must be very few cameras and binoculars left in Germany. Some of them were expensive and beautiful instruments, the best in the world. Once in the possession of a G.I., a camera or pair of binoculars might change hands twenty times before reaching the States, good instruments finally bringing fantastic prices. The guns were Lugers, civilian pistols of various types, beautiful shotguns and hunting rifles. Into the mails also went a truly wonderful collection of ornamental swords. Actually the guns were legal loot and the army provided an authorization for bringing or mailing them home. The Germans had to be disarmed and their weapons were taken from them.

Surveying the Ruins

The shot-up towns were the most fruitful hunting grounds. The people were gone. The conquering U. S. soldier walked through a shell hole in the side of a house and surveyed the ruins. Whatever he wanted he took. Perhaps he might have to throw it away down the road. If he were shot later he was almost certain to lose it to ambulance drivers, clearing station medics or hospital medics. Many eager hands were waiting to relieve him of his prize.

There were other houses that were undamaged. The G.I. or officer broke open a door and spent the night there. Often he merely spent the night and left the house undamaged. Sometimes he threw his cigarette butts on the rugs, slashed the window draperies, threw a chair into the mirror, slept in the bed with his muddy clothes and combat boots on, and the next morning filled his pockets and musette bag with whatever he liked.

Many of our troops were quartered in German homes. The family had been ordered to leave, with perhaps as little as 30 minutes' notice. The abuse of occupied dwelling houses by U. S. soldiers was at worst criminal and at best thoughtless vandalism. The writer has seen rugs burned with cigarettes, furniture thrown out into the rain, partitions knocked out, walls disfigured with crude drawings, usually obscene, and the house robbed of its contents.

Morons Among the Books

From German private homes G.I.'s, officers and nurses mailed home complete sets of silver and china, vases, linen, pictures, ornaments, jewelry, clocks and watches, crystalware, bedding, toys, clothing, books and an incredible assortment of other household bric-a-brac. The sheer crude stupidity of the looting was nowhere more moronic than when it came to books. One fat captain, unable to read German, took from the bookcases in his room random volumes from leather-bound sets of Goethe, Schiller and Rousseau, put them in a box and mailed them home. Souvenirs! He probably never understood that he broke the sets, and would not have cared had he known.

Some of the looting was incredible, as when luxury furniture was broken up for firewood. The Germans will never forget this war! When an outfit moved from such requisitioned quarters to the field it took with it what it wanted. Neither the colonel nor the lowest buck private stinted himself in taking along anything he felt he might need. Sheets, comforters, chairs, mirrors, tables, kitchenware, electrical equipment, even beds took wings.

A racket usually restricted to the higher brass was the appropriation of German civilian automobiles. Many a colonel simply drove an automobile out of a family garage, had it painted army green and registered at army headquarters, and henceforth considered it his own property. The owner received no remuneration.

The sackers of Germany invaded public buildings as well as private. Hospitals were not inviolate. United States medical and dental officers were talented looters. If today there is a shortage of surgical instruments in German hospitals one reason is that the instruments are now in Kansas City and Los Angeles. Scientific instruments disappeared from the universities. If a microscope was too difficult to ship home one merely removed the lenses and shipped them. The University of Darmstadt was thoroughly looted, as were other higher schools. Town halls, libraries, hotels and business houses also had their losses to the U. S. mailsack.

Looting was not confined to Germany. American soldiers plundered the ruined towns of France and Belgium as well. Army outfits were often quartered in public and private buildings in allied countries. The contents of the buildings promptly began to move to the States. The only effective limit was the size of a mailbag. The writer knows the story of a chateau at Libin, a village thirty miles south of Bastogne. For four years a unit of the German airforce occupied it. In October of 1944 they were driven out and a small U. S. organization moved in. They found the building immaculate. They remained six weeks. When they moved out the electrical plant had been ruined, the plumbing system had been destroyed, marble stairs had been broken by rolling beer barrels down them, walls and floors had been disfigured and furniture broken, and many items had simply disappeared, presumably into the mailbag. The owners presented the U. S. army with a damage bill for $20,000. The writer saw the havoc wrought upon this beautiful building. Perhaps it is fortunate that it was later shot up in the Battle of the Bulge.

In the southern states there are people who still tell stories of how the Yankees looted their grandfathers' homes. Eighty years after the event that bitter, rancorous thing has not yet been forgotten.

Christianity Is a Culture!

By W. Norman Pittenger

WE ARE just now recovering from a long period when, both within and without organized Christian bodies, it was thought that when one said "Christianity" one meant a particular ethical code, either directly taught by Jesus Christ or implied in his teaching and example. Countless numbers of our contemporaries still regard Christianity as a way of life in this sense, and accept or reject it as being a possible, or an ideal, or a useful, or an absurd, or an irrelevant ethical code.

In reaction from this position, many of our theologians and most of our younger clergy are inclined to present Christianity as a system of belief. It is an affirmation of the "meaning" of things, given usually in the form of doctrinal assertions or in terms of historical events with their consequences for our belief about God and man. This conception of Christianity has not yet managed to win the general public, either within or without the organized religious bodies, although it has of course always been the conviction of the conservative elements in Christendom.

There is still another notion of the meaning of Christianity, not so commonly accepted in American Protestant circles but current in the Episcopal Church and sweeping over the Roman Catholic world. This is the view that Christianity is in essence a mode of worship. It implies the elements of faith and ethical behavior but is pre-eminently an action in adoration of God—conceived, of course, in terms of the Christian epic. The liturgical revival has stressed this for Episcopalians and for Roman Catholics. Today its influence is spreading to other bodies, as is shown by the renewed interest in the church year, the Lord's Supper as the central Christian service, and the already familiar concern for "worshipful" church buildings.

It is not the purpose of this article to deny the truth and value of any of these three conceptions of Christianity.

Each one of them, indeed, is both true and valuable. But the tendency to choose one and center attention upon it is mistaken. Christianity, in its fullness, includes a set of affirmations concerning the meaning of things, based upon historical events and explicated in firm statements of belief, as it also includes a mode of worship by which believers are related to God in the terms of the Christian event or epic, and a kind of moral code which is implied in and demanded by the impact of Jesus Christ upon human life. But the deeper truth is that Christianity is all these things—and more.

The 'More' of Christianity

What is the *more* which Christianity essentially is? It is a social heritage embodied in a community. It is a tradition, a handing-down of certain habits of believing, worshiping, acting. It is in fact a "culture," by which is meant a totality of outlook and activity wherein what a man believes and what he does—not to speak of how he worships God—are so closely and intimately interrelated, so directly and immediately at one, that it is impossible to hold to one without the others. One might say then that Christianity *is* the church—if by the church we mean the *Una Sancta,* the fellowship of loving souls who look to and find their life in Jesus Christ understood as God's supreme action in history, and also those who, peripheral to the fellowship, are in any way touched or influenced by that impact.

Now the theologians will very likely, and correctly, put it in this form: As Jesus Christ is the divine arrival in history, in unprecedented and supreme fashion, so likewise the church which sprang into being as a response to this arrival is the divine community which, as St. Paul said, is the body of Christ. As the body of Christ it is the carrier of Christ down the centuries and across the continents to all men everywhere. The fact of Christianity is the fact of Christ in his church. The fact of Christian discipleship is the fact of membership in the body of Christ. But the ordinary non-theological Christian will wonder what all this means in his own life. And it is precisely at this point that our contemporary renewal of the sense of churchmanship is defective. It is just here that the reawakening of orthodoxy is weakest.

Theology and Experience

For in the last resort it matters very little whether we have the correct theological understanding of the nature of the church and its centrality in Christianity if we have not realized in our experience the meaning of our membership, which Baron von Hügel so quaintly called our "churchly appurtenance." Nor does the recognition that Christianity is a religion, with firm convictions that cannot be compromised despite the necessary and invaluable effort to restate the faith in new terms, mean very much unless the convictions are vividly and vitally related to the totality of life which each disciple knows and experiences.

Progress toward an answer and some help to the average layman can be had only if we understand that in a culture like Christianity—an integral community of faith, worship and life—the presence of the several different aspects or elements will modify one another. For example, the convictions about God and man which are part of Christian faith will be different from the usual intellectually held convictions of ordinary folk when once it is seen that they are grasped most satisfactorily in the act of worship and that they require implementation in daily living. Likewise, worship itself will be a deeper and more sustaining reality when it is at every point understood in terms of basic belief, so that the ancient adage, *Lex orandi lex credendi,* comes alive in our personal participation.

This is why so many of us are certain that the Lord's Supper, the Eucharist, the Holy Communion, the Mass (call it what you will) is the specifically characteristic Christian action in worship. Here, and here uniquely and normatively, the sense of Christianity is apprehended, not as an intellectual matter but as a living experience. But unless this action leads to a renewal and strengthening of Christian character it is sterile. So worship is conditioned by, and in its turn modifies, both faith and life.

What Makes a Christian

Supremely is this true in the matter of Christian behavior. The other day a friend remarked to me that a certain acquaintance was a fine Christian, although in fact that person was an agnostic, whose life was lived entirely on secularistic and humanistic assumptions. Here is a classic example of misapprehension. Undoubtedly the gentleman in question is a good and moral citizen. Equally certain is it that a theist would be bound to acknowledge that the man's moral conduct depends, in spite of his non-theistic assumptions, on the hidden but real operation of the indwelling but unrecognized divine purpose and power. Surely too there must be marked resemblances in actual deed between his conduct and that of a Christian believer, if only because he lives in a society which still has some traces of Christian morality. But the essential quality which makes behavior Christian is lacking.

For a Christian is one whose behavior reflects that "in-formation" of his personality by Christ, known in the community of faith as God's visitation to men and vitally assimilated in worship as the sustaining power of the inner life. This is the reason that we can rightly say that one whose moral conduct is less than perfect is still a Christian if he lives "in Christ"; while we must on the other hand refuse the adjective Christian in its normative sense to even the best of those whose life is lived apart from Christ. Nor does this deny the possibility of ultimate salvation for the latter, any more than it assures it to the former. That is in God's hands. Refusing the Christian name to these people is simply a recognition of the facts in their plain historical meaning. It is by way of saying that the task of the church is to make Christian people good, rather than just to make good people Christian.

A Religion First of All

Christianity, then, is a creedal, liturgical and ethical religion. But it is a religion, first of all. And a religion is a bond between man and the Source of his life. The Christian religion, by its very nature, is such a bond established and secured in a community which is rich in faith, in worship and in moral implications. Such a position has tremendous consequences. Educationally, for instance, it demands that we teach Christianity in such a fashion that children grasp it as a set of fundamental beliefs, experience it as an act of worship and live it as a moral code.

We can never hope to make the younger generation Christian unless we give them the wholeness of the thing. Years ago we gave them the beliefs only. Nowadays we tend to be concerned simply with "attitudes," which is to say, moral implications. But we shall fail unless these two, and Christian worship as well, are in our picture. Even then we shall fail unless we lead the young to understand Christianity in its totality, as a matter of belonging to a specific form of culture and hence including intellect, emotion and will within its operational field.

A final example. The total outlook of many, perhaps most, of our young people today is not Christian. They do not grasp Christianity as a set of beliefs about the nature of things, hence determinative of thought; nor do they experience it in vital worship, hence empowering of personality. In the result, the specifically Christian teaching about sex is uprooted from its basis in conviction about the nature of things, and is taught without adequate recognition of the grace of God which can lift man above the level of mere desire to the level of divinely directed and divinely assisted desire. Why then should we be surprised at the appalling lowering of the sexual standard?

What we require today is a preaching of integral Christianity—and not a preaching only, but a living of it. To be a Christian means to be a member of a community brought into existence by God's act in Christ. That means to learn to live within and reflect the unique faith, worship and life which are the marks of its culture.

Shop Apron and Pulpit Gown

By Clair M. Cook

RUNNING a turret lathe in a war plant is about the last thing I expected to do when I graduated from theological school, was ordained to the ministry and took my first parish. Yet for five years now I have worn a shop apron instead of a pulpit gown, punched a time clock instead of a typewriter, and obeyed a boss instead of a bishop. During the war years I read more blueprints than Bibles. But while I have been earning by the toil of my hands, I have been learning, too—learning things not taught in any seminary.

I

When, after seven months in a hospital, I sought a change of occupation, I stepped across a bridge. At one end was the familiar world of books and pastoral calls, sermons and church committees. At the other end was a strange land of boring mills and planers, micrometers and vernier gauges, blue-bearing fits and half-thousandth tolerances; a land where, day and night, machines spit out dusty gray cast iron shavings or curling chips of hot blue steel.

Gradually I have come to know this strange country. I have become a naturalized citizen of it, at home among the machines, one with the men in the union and in the shop. The attainment of full citizenship lay, for me, in the gradual realization of a profound fact: that as a group, men who work with their hands are the full equals of white-collar business and professional men, their equals in brains, in personality, in integrity, in everything except income, and often in that.

I thought I knew this, as other people with white collars and clean hands think they know it. But now it is first-hand knowledge, got by living with the facts, as living in Paris for five years would give you first-hand French instead of the second-hand variety of the schoolboy who believes himself when he says, *"Je parle français."* Now I know that most of the millions who toil without dirtying their hands really do feel superior. Somehow, those who consider themselves outside the working class think of even skilled manual workers as lacking in enough brains for a more "respectable" kind of employment. The very phrase, "the working class," sounds a belittling note. By implication, anyone outside that group must be in a leisure class, which of course is assumed to be preferable.

I operate, as I have said, a turret lathe, one made by the company I work for. There are about forty other men running chuck turrets—yes, and one girl—and perhaps thirty bar turret operators. None of them are college graduates, but I would be willing to wager that their average level of intelligence is as high as that on the average college campus. Not that they can do calculus or pass an examination in Shakespeare; but neither can the Phi Beta Kappa man turn out a bevel gear on a turret lathe or hold a two-tenths limit on a grinder.

Take a look at my turret lathe for a minute. Let me show you how it works. It's like learning to drive a car, only more so. In the car you have two foot pedals, an accelerator, three speeds forward and one in reverse. The lathe has a clutch, too—this lever on top—but here is a "gear shift" with ten speeds instead of three, and you can make them all work in reverse if you like. These other gadgets? Well, that one is the feed selector. Take your choice of any of those nine, but you'll want to choose carefully or you'll spoil those tools and the work besides. There's another feed selector down there, nine more choices. One controls the "hex"—that big six-sided thing on the turntable, with tools in the sides. The other goes with the cross-slide—four more tools on the "square" and some more on the "rear" if you need them. If you count up, you'll find space for at least eleven tools, but by doubling up you can get in six or eight more.

II

Now, if you'll put the chuck wrench in this square hole and twist it—that's it—you can open the chuck jaws and put in one of these round sawed-off hunks of raw steel. Now tighten it down, take the wrench out, and begin to work. We'll just do a very simple job to start with—turn the round outside and face the sawed-off end, bore a Class II hole and put a chamfer on the O.D. (Oh yes, O.D.

stands for "outside diameter"; I forgot you don't speak our language. And chamfer? That's the little beveled angle to take the sharp edge off.)

We'll start with the drill—that's a one and three-eighths. About 169 r.p.m. is fast enough. You'll have to run dope —cooling liquid—on the drill. It is high speed steel, you know, and we don't want to burn it up. You turn on the dope here. Let it run right on the end of the piece and the drill. Where's the feed set? Twenty-two thousandths? That's o.k. for this two-lip drill. Pull that rapid-traverse lever and bring up the drill almost to the work, then by hand till it touches. Now pull up on the feed lever and watch it chew up the steel.

Your drill's breaking through. Throw off your feed now and back the drill out. Just push the rapid-traverse and hold it—the hex will turn itself. Now bring up the boring bar. No dope on this one. That bit has a tungsten carbide tip that doesn't mind the heat. Hardest stuff ever invented. You can grind it only on a wheel full of diamond dust. Now stop the chuck and shift speeds. Put 'er up to 489 r.p.m. and watch out for hot chips.

When you're through boring, just leave the hex out of the way, crank the cross-slide over and bring up the square for facing off. Don't forget to set the feeds; the speed's all right. Now for turning the O.D. Shove the square around to the next position and come up to Number 1 on your dial. It'll knock off automatically when it hits the stop at the end of the cut. Chamfer on the third position, then back to the hex for reaming the hole.

III

Wait a minute—where are you going? Oh, don't get discouraged; wait till we start on something complicated. I haven't even shown you the threading attachment, or how to set the stops, or— Well, all right, some other time then. It really isn't so hard. But now you see that this business of "know-how" is not so simple. One workman at a relatively simple job has to use a few dozen different kinds of tools, gauges and fixtures; he has to understand what all the dials, levers and gadgets are for, how to read blueprints, and a few thousand other things. And of course, if you set one dial wrong you may scrap an expensive piece and maybe break a tool, so you have to remember things, put two and two together, and reverently obey the inner law of consecrated labor.

This is an abbreviated idea of a piece of the job one workman does in our industrial economy. After five years, I'm not really smart at it like some of these fellows. But I've learned enough to know that none of them can turn out the work they do without plenty of thinking.

Whatever we do, we are aided by these cool, competent men of the "working class." You are reading this article —at least I hope I haven't lost you. Well, a linotype operator set it in type, a compositor arranged it in a steel form, a pressman printed it. Back of these skilled men stand the paper workers who made this paper—these are skilled workers, too. Back of them are ranks of skilled machinists who fabricated the machinery to produce the printed page and the paper. And behind the machinists is a lengthening chain of skilled workers—iron miners, Great Lakes sailors, crane operators, open hearth tenders, forgers and molders, electricians, coal miners, railroad engineers and trainmen, truck drivers and filling station attendants.

Each of these is a link in the complicated process of getting an idea transferred via the printed page from my mind to yours. Each is himself involved in other chains of crisscrossing skills which together weave the pattern of our civilization. For whatever the workman's task, his work is with tools; and wherever there is a tool, there lies behind it a chain whose links are the skilled workmen who made it. The tool may be a railroad engine or a lead pencil, but it inevitably stems from machines and machine builders, the skilled workmen upon whom rest the achievements of this industrial age.

IV

The pattern is incomplete, of course, without the contributions of the white collar worker. We can machine the 50,000 different parts for our company's turret lathes, thread grinders, automatic lathes and comparators only from drawings prepared by engineers and draftsmen. It takes white collar people to do the selling, keep the cost accounts, figure the payrolls, and schedule the flow of parts so that machines can be built. The needed background for these tasks is one which schools can impart—accounting, engineering, salesmanship, typing. So people go to school to learn these things, to learn the mental tricks which serve as their tools: how to write advertising copy, what accounting is all about, what shapes of metal will best bear stress and strain, and how to figure pressures, angles, weights and work loads—all of which can best be taught, for the most part, with books, paper and pencils.

Perhaps you have spent four, five, seven years in a school learning how to do your job. The work you have done there has one end in view—that of teaching you proficiency in the kind of intangible matters you have studied. You have created no salable products in those years, other than your own increased skill.

But during those years the worker also has accumulated a store of mental capital. He has developed his skills. In the manner prescribed by John Dewey, he has "learned to do by doing." It takes as long for a man to become a good all-around machinist as to become a good engineer. Just because one must learn in a school before beginning his vocation while the other must learn in a factory even while practicing his, shall we say that the first requires greater native intelligence? My conclusion is, No.

V

To sum up in personal terms, these five years have taught me an increased faith in that bulwark of democracy, the common man. Perhaps I shall go back to professional life, now that the war is over. But I foresee that it will be difficult to feel at home there again. My brothers on that side of the bridge—the preachers, priests and rabbis—live so far from the noise of the shop. How can they know these millions of workers when the toil of mill and mine is only a theoretical thing to them? The spiritual leader, by his college and theological training, by his ordination, by his natural preoccupation with speculative doctrine and ethical theory, becomes a man set apart. The shepherd has more in common with other shepherds than with the sheep, as one may observe at any convention.

As the specialization and training of the clergy has advanced, it has too often taken with it only the sheep with the most wool, leaving the rest to seek their own pastures. The class church brings together those who speak a separate language—the cultured sophisticates who never penetrate below the middle-class consciousness of superiority to the manual worker. In many a church that bears the Carpenter's name a simple carpenter would be quite ill at ease. No amount of social service by a church of the upper crust can furnish more than unwanted crumbs to those of us they call the "working class."

It was not always so. The frontier church was often served by a preacher who was a fellow toiler six days a week. His grammar may have been uncouth but his theology was a living reality and his fervor was matched by such intimate first-hand experience of the life of common toil that "the common people heard him gladly." There are still such preachers and such parishes. But as the gap between the experiences of pastor and of common worker widens, the meeting ground becomes ever narrower.

I wish all my professional brothers might learn a trade of the hands and so become one of the sheep for a little while. It would do them untold good to have dirty hands, and dirty faces too, three hundred days in some year; to sweat over the same work, to belong to the same union, to eat the same cold lunches, to live in the same unsatisfactory quarters, and to draw the same weekly paychecks as their Easter visitors. And if a year doesn't do it, they ought to stay a little longer, until they learn the secret the best of them always learn somehow anyway: the pulpit gown and the shop apron, the surgeon's gown and the mechanic's overalls, are cut from the same piece of goods.

VERSE

Day of Judgment

STARVATION stalks. The ghosts of dead men laid,
We fondly dreamed that peace once more might reign,
And swords give way to plowshares while earth's frayed
And tattered remnants were made whole again.

Now spectral hunger forays everywhere,
Save in this land where opulence is rife.
The faces of the living dead declare
That God is mocked, Mars victor in the strife.

Did Christ not die to save us from our sin?
Do we not care that these his brethren die?
Shall we, as Christless, wall our plenty in?
Is it nothing to us, all we that pass by?

Then shall the God of judgment sound our knell
And earth be plunged again in nether hell.

GEORGIA HARKNESS.

Speak No Embargo on the Winged Intent

SPEAK no embargo on the winged intent.
Neither declare the depths of Being closed
Nor the strong currents of replenishment
Denied to any. Neither be it supposed
Of any living heart that it is marred
Beyond receiving and reflecting back
The rare and plural grace—however hard
Each fresh reversal, each acknowledged lack.

Extol the spirit's splendor and make plain
The spoken dream, the hope articulate
Of Everlasting Spring. These things remain:
The fire that lives in man, inviolate;
The thrush that hallows daybreak even now;
The Sabbath lake; the pussy willow bough.

CATHERINE AMES CLINEDINST.

Age

HOW strange it is we reckon age by years,
And measure time as seasons come and go,
As if to live were but to count the days,
And as if death were but to add the score!

HELEN WEBER.

So Runs Our Song

A DOZEN sandaled saints I see
Walk the sad soil of Galilee.

Right loud I laud the humble land,
And the holy crop she grew.
Yet how I love my leech-fed Rome—
Her tubs and temples, too.
I'd die the death before I'd be
A sandaled saint of Galilee.

So runs our song. And you and I
The Shining One still crucify,
Spit in his face, and pass him by.

MARY EVA KITCHEL.

Litany for Peace

NO LONGER homes are flame against
A lurid sky; the ash is gray
Where men have warred.
But through the dark a jackal cries,
The wolves of hate and hunger stalk—
Have mercy, Lord!

Across wide seas the children's sobs
Sound faint and far. War-worn,
We sheathe the sword;
Lest we neglect a torch to light
Our brethren groping through the night,
Be with us, Lord!

LESLIE SAVAGE CLARK.

BOOKS

Anglo-American Relations

BRITAIN: PARTNER FOR PEACE. *By Percy E. Corbett. Harcourt, Brace & Company, $2.00.*

RIVAL PARTNERS: BRITAIN AND AMERICA IN THE POSTWAR WORLD. *By Keith Hutchinson. The Macmillan Company, $2.00.*

ABOUT half a decade before the outbreak of World War II Lord Baldwin (then Mr., but M.P. and prime minister) solemnly announced that "Britain's frontier is on the Rhine." The two books under review are dedicated to the thesis that the frontier of the United States is on the Thames. (The eastern frontier, I presume. And, though no gambling man, I am prepared to take a little wager that it will not be very long ere we are told that the western frontier is on the Yangtse—or is it the Amur? Both are in the same general direction, aren't they, Mr. Editor?) Unlike Lord Baldwin, who apparently never realized that his proclamation might have certain practical implications for Britain's domestic and foreign policies, our authors do not hesitate to draw the political and economic conclusions from their major premise.

The affairs of Britain and the United States have become so intertwined that frank economic and political partnership has become a vital necessity for the safety, prosperity and progress of both, and, of course, of the world. Although both books come to the same conclusion and cover much the same ground, there are a number of differences. Mr. Hutchinson's primary concern is economic relations between the two countries, although the political side is not passed by; Professor Corbett takes politics as his point of departure, but he does not underestimate the importance of economic forces. The former, who has long been an observer of economic affairs, does not overlook the areas of potential conflict. Britain is committed to a planned domestic economic program which differs profoundly from the trend in the U. S.; even more potentially explosive are the divergencies in foreign economic policies. But Mr. Hutchinson is confident that, provided the loan is approved, the gulf could be narrowed and, unless the U. S. economy goes berserk, might even be bridged. Unfortunately, the threat of the latter possibility cannot be lightly dismissed.

Professor Corbett's analysis of contemporary political trends starts with "the reluctant conclusion that the postwar world, like the prewar world, will be one of multiple states all feverishly attached to their sovereignty." With this, few will quarrel. (The postwar world is this morning's newspaper, in case you happen to forget, Mr. Reader.) The day of power politics is not over. Elementary prudence dictates, therefore, that the U. S. mobilize as much power as possible. This means allies, to compound our own strength and to give us bases in all parts of the globe. After a brief examination of wartime developments in relations between the U. S. and Britain and between these principals and the dominions, the author concludes that partnership is the logical and inevitable course. A triangular relationship has replaced the prewar straight line system between Britain and the overseas parts of the empire; and the national interests of the U. S. in a world of power politics dictate the strengthening of connections between the various points.

The thesis presented by these books appears to have been accepted by the majority of Americans. The passage of the British loan seems assured; and the news reports from New York and Paris bring added confirmation of the partnership in action. It would be folly, however, to close one's eyes to the existence in the U. S. of a sector of opposition to this policy. There is a vague suspicion in the land that, to put it crudely, the tail all too frequently does a fine job of wagging the dog. Some alarmists pretend to see danger to world peace in the maintenance of Britain as a world power by means of periodic ministrations of artificial injections. Britain can retain her position in world affairs only by creating balances of power, which, the critics argue, sometimes become so unbalanced or, alternatively, so finely balanced, that explosion becomes inevitable. The opposition is already growing audible in the halls of Congress and in the pages of some newspapers, and certain it is that the argument will not lessen in intensity. Certain is it also that the protagonists of an American-British partnership policy will draw heavily upon Corbett and Hutchinson for a major portion of their arguments.

ALBERT VITON.

Books in Brief

PUBLIC MEN IN AND OUT OF OFFICE. *Edited by J. T. Salter. University of North Carolina Press, $4.00.*

The personalities and careers of twenty-seven notable figures in public life are exhibited in as many chapters by as many authors, newspapermen, professors of political science and other competent students of contemporary history. The presentations give the impression of factual accuracy, absence of partisan bias and outspoken frankness. Many of the writers not only express their own estimates of the mental, moral and political stature of their subjects but also indicate the esteem or disesteem in which they are held by their associates in legislative or administrative work and by various elements within their several constituencies. Our government is supposed to be one of laws rather than of men, but it is notorious that government is not impersonal. It is highly instructive to get this intimate view of a well selected assortment of successful American politicians, and to see what kinds of men get ahead and by what curious variations of the democratic process. The arrangement of the chapters is anticlimactic, perhaps unintentionally. It begins with Truman (written just before he became President) and ends with Frank Hague. One item about the *caudillo* of Jersey City, who may be so called because the author aptly likens him to Franco: "Among the institutions in Hague's domain the Roman Catholic Church is unique in that about 75 per cent of the population belongs to it. The mayor himself and the great majority of his lieutenants are members. Obviously he and his organization could not have lasted as long as they have without the support of the local Catholic hierarchy, and if that support were withdrawn Hague would not survive the next election." Democratic process?

THE REASONABLE SHORES. *By G. B. Stern. The Macmillan Company, $3.00.*

In this story of a young girl who finds her way to the "reasonable shores" of maturity in wartime England, Miss Stern has ample opportunity to exercise her gift for barbed satire and tender whimsicality. Jessamy's course is rendered more difficult by the war, but a great many of her heartaches—black and bitter heartaches, as Miss Stern well understands—

spring from her own oversensitivity and her alternate suspicion of and indiscriminate faith in other people. The "villain" of the story is Uncle Lionel, a literary poseur with a genius for manipulating circumstances to his advantage. Both Jessamy and Uncle Lionel have a certain timeless quality.

PROTESTANTISM, A SYMPOSIUM. *Edited by William K. Anderson. Commission on Courses of Study, The Methodist Church, Nashville, $2.00.*

Those who are misled by the word into thinking that Protestantism is a merely negative thing will get the needed correction by reading this book. It was prepared for the Methodist reading course two years ago, but it has no denominational coloration which would make it unacceptable to other bodies and, being now offered to the general public, it is as thoroughly down to date as a book on a timeless subject needs to be or can be. Not all the contributors are Methodists. Part I, "History," begins with discussions of the need of reformation, impulses to reformation before Luther, and the relation of Protestantism to the primitive church, and then traces the several strands of the Protestant tradition—Lutheran, Zwinglian, Calvinistic, Anglican, Independent—and the developments in America. Among the authors in this section are J. T. McNeill, Edwin P. Booth, A. R. Wentz, George W. Richards, Georgia Harkness, A. C. Zabriskie, J. M. Batten, W. W. Sweet and C. S. Braden. Part II, "Interpretations," deals with principles, the Bible, theology, worship and sacraments, music, preaching, the mystical spirit, ethics, and "the open mind," with contributions by Knudson, Rall, Luccock, Hocking, McConnell, Sockman and others. Part III, "Opportunities," surveys the outlook in the Far East, Europe and Latin America, in American education, in the assumption of Christian responsibilities for a new world, and in the growing ecumenicity of the church, as seen by Latourette, Leiper, Baez-Camargo, Colwell, Kern and Van Dusen. These are distinguished names, and they present distinguished discussions of great themes.

Books Received

(Some of these will be reviewed.)

To Thee We Sing. By Catherine and Frank Herzel. Muhlenberg Press, Philadelphia, $2.00. On a slender but sufficient thread of domestic conversation in a preacher's family, beginning with the innocent inquiry, "Why do we sing hymns?" the author hangs an informing account of hymnology through the centuries, told in such terms as to be interesting to young people.

A Pageant of Old Scandinavia. Edited by Henry Goddard Leach. Princeton University Press for the American-Scandinavian Foundation, $3.75. An anthology of old Scandinavian literature from the earliest times to the fourteenth century. The selections, all translated by scholars in the respective fields, are chiefly from the Icelandic sagas and eddas, in which the Norse literary genius reached its highest expression, but there are also runic inscriptions, recipes, medical prescriptions and legal documents. The volume fulfills its purpose admirably—to illustrate not only the literary virtues of the old Scandinavians, but also their history, customs and laws, religion, folk beliefs and general attitude toward life. An introduction by the editor orients the general reader, and a bibliography is appended for those who would pursue the subject further.

The New Testament, Its Making and Meaning. By Albert E. Barnett. Abingdon-Cokesbury, $2.50.

Science for Democracy. Edited by Jerome Nathanson. King's Crown Press, $2.50.

Chinese Family and Society. By Olga Lang. Yale University Press, $4.00.

Peoples Speaking to Peoples, A Report on International Mass Communication from the Commission on Freedom of the Press. By Llewellyn White and Robert D. Leigh. University of Chicago Press, $2.00.

Piety and Intellect at Amherst College, 1865-1912. By Thomas Le Duc. Columbia University Press, $2.00.

The Absolute Weapon: Atomic Power and World Order. Edited by Bernard Brodie. Harcourt, $2.00.

The Kingdom Relationship. By Isaiah Jefferson Brame. Author, Nampa, Idaho, $1.75.

Christianity According to St. John. By Wilbert Francis Howard. Westminster Press, $2.75.

Realization of the Unity of Life, A Foundation for Peace. By Irvin N. Hoffman. Christopher Pub. House, $1.50.

Canol. By Arthur T. Hixon, Jr. Dorrance, $2.00. A novel.

Hitler's Professors, The Part of Scholarship in Germany's Crimes Against the Jewish People. By Max Weinreich. Yiddish Scientific Institute, 535 W. 123rd St., New York.

The Little Magazine, A History and a Bibliography. By Frederick J. Hoffman, Charles Allen and Carolyn F. Ulrich. Princeton University Press, $3.75.

Light in the Jungle. By Laura and Gordon H. Smith. Moody Press, Chicago.

In the Perplexity of the Times. By J. L. Magnes. Hebrew University, Jerusalem. (American Friends of the Hebrew University, 10 E. 40th St., New York.)

CORRESPONDENCE

Comfortable Under Present System

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not believe that Christianity is the failure Benjamin Miller implies it is in his article, "The Church Means Revolution." He says, in effect, that the church must take control of economic life so that it will be easier for men to lead Christian lives. Will Mr. Miller deny the proposition that if all men in the United States today led Christian lives our present economic system would work beautifully? And will he deny that men who do lead Christian lives are happier and economically more comfortable under our present economic system than those who do not lead Christian lives?

Then why not devote our energies to spreading the truth about the joys of true Christian conduct instead of invading the arena of politics? Is the spread of Christianity so tough a job that we must first feed the people with economic soothing syrup?

Piano Trade Magazine, Chicago. ROY E. WAITE, Editor.

From the Church in Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: I promised the church people here that I would send on to you a copy of the message of appreciation addressed to the American Christian community at the time of the recent General Conference, so here it is enclosed.

APO 500, c/o Postmaster, San Francisco, Calif. CHARLES IGLEHART.

[ENCLOSURE]

The Foreign Missions Conference of North America,
The Federal Council of Churches of North America:

Brethren in Christ: On the occasion of the extraordinary session of the General Conference of the Church of Christ in Japan we have the privilege of sending our greetings to you across the now literally Pacific ocean. Feeling a grave responsibility concerning the last great war we wish to express our profound regret and heartfelt repentance. Confronting the indescribable horrors of the war and the woeful suffering of our fellow men we must say that we are deeply conscious of the need of sharing in the experience of the cross.

Words fail to express our sense of gratitude when we learned

through your wonderful letters that our fellow Christians in North America were so fervently praying not only for us and our church, but also for Japan, that she might be newly born into the family of nations. It was with great joy and thankfulness that we received the four representatives of the American church whom you sent us immediately following the termination of the war. We were deeply moved by this warm expression of good will and Christian brotherhood.

The Bibles which you were so good as to send us are adequately meeting the urgent need of those Christians who had lost them during the war and of those many thousands of non-Christians who are now so eagerly seeking after the Truth. The arrival of the first two missionaries and the expected arrival of others in the near future are a very great encouragement to us, and many more will be welcomed at this critical time.

As we (representing 300 Christians in Japan) inaugurate our three-year nation-wide evangelistic campaign to win 3,000,000 souls for Christ in the near future and as we face the serious task of reconstruction and rehabilitation, we wish to assure you of our earnest desire for your valuable assistance and closest possible cooperation in the upbuilding of the Kingdom of God in Japan and in the world. God bless you all.

Church of Christ in Japan,
Tokyo.

Michio Kozaki,
Moderator-Elect,
Zensuke Hinohara,
General Secretary-Elect.

Wants Bibles Instead of Novels

Editor The Christian Century:

SIR: I wish to protest publicly, not knowing where to do it privately, against the slow production of copies of the Revised Standard Version of the New Testament. I am still waiting for copies ordered in February. If Nelson is not able to produce why is not the American Bible Society given permission to put it out in inexpensive quantities? Anyone who reads the book reviews is not conscious that there are such stringent shortages of materials for novels.

Methodist Church,
Beaver Falls, N. Y.

Wendell R. Carter.

A Pastor's Dream

Editor The Christian Century:

SIR: On the first day of January, everyone changed color. White people became yellow, yellow became red, red became brown, brown became black, and black became white. Amazed, I asked God about it, and he told me that he had tried to make people realize that color of skin was no more important than color of hair and eyes and shape of nose, but that somehow people would not learn the lesson, so he was introducing this rotation of color scheme in an effort to teach everyone that color is only color and not character. And when I heard that, my yellow lips said: "Glory to God in the highest, and on earth peace, good will among men."

Presbyterian Church,
Utica, Ohio.

H. Oscar Stevens.

'Unity' Among Baptists—and Others

Editor The Christian Century:

SIR: Judging by the varied ideas and beliefs expressed in your correspondence columns, unity has not yet come among your readers. A most hopeful state of affairs.

Being a Baptist, born and reared in the territory that lies close to the ancient Mason and Dixon line where we paid no attention to whether our Baptists were Northern or Southern, I have seen lots of good work in our churches. And I have never seen "unity" except in the Roman Catholic churches, and then only on the surface, with furious disagreement underneath, all the more aggravated because it was compressed inside the *official* unification in thoughts and acts.

Most certainly I am glad—so are many others—that the Northern Convention finally showed the fundamentalists they cannot shackle the mind of our great church. Soon, perhaps at the next meeting, the liberals must be handed convincing proof that they likewise must desist from trying to change real, dynamic religious feeling and enthusiasm into a weak and vacant emptiness of meaningless words. We want neither a bigoted fundamentalism nor yet a spineless and paralyzed liberalism. We must follow a broad and plain New Testament gospel road, as was declared at Grand Rapids, a road on which men of diverse detailed beliefs may travel together toward that great goal toward which we strive—service to God and man.

I am convinced that you are operating a "Maintainer" on that road, with an efficient effort toward reaching the desired results.

Wichita, Kan.

G. R. Hickok.

You Cannot Lump People

Editor The Christian Century:

SIR: Probably it is because I need personally to be constantly recalled from the precipice of the sin of lumping people under labels rather than remembering that they are individuals, that I feel it necessary to express my gratitude to Mr. Glenn Hutchinson for recalling me through his letter in your July 17 correspondence column, "Church and State." One just cannot lump Catholics any more than one can lump Protestants. One cannot lump Jews any more than one can lump Gentiles. One cannot lump Negroes any more than one can lump any other race of people.

I note with similar gratitude that one cannot lump chaplains, either, for while some may be junior partners of Caesar, others, like Chaplain John G. Hipp, writing in the same column, are clearly committed to a more inclusive loyalty. I wish the whole church might dissolve its junior partnership with the state. Perhaps Pastor Niemöller has pointed the way for the defeated nation. Perhaps Chaplain Hipp is pointing the way for the victorious nations. It seems right to me.

Eden Evangelical Reformed Church,
Affton, Mo.

E. H. Dickbernd.

Not Evangelism, But Revolution

Editor The Christian Century:

SIR: William G. Mather, writing in your July 10 issue, is right. "Even if everybody in town should join the church, nothing would happen." But I happen, now, to be on the outside looking in; I wonder how many on the inside would agree. Anyway, if the church's impotency has not been exaggerated by Mr. Mather, the church most certainly is not the indispensable institution many would have us believe, and the self-respecting Christian should think twice before having his name added to its roster. Furthermore, let me suggest that perhaps the honest thing for all church members to do who agree with Mr. Mather would be to leave the church. Or, if not abandonment, perhaps revolution would be in order.

Terre Haute, Ind.

A. V. Curtis.

Church and State in the Schools

Editor The Christian Century:

SIR: I believe that the time is at hand for a reunion of church and state for educational purposes. The public school is only in part a success. From a third to a half of the pupils, and sometimes not the worse fraction, learn from mediocre or mean teachers to despise instruction. May it not indeed be better to supplement public schooling by tax support of state-inspected yet church-staffed schools? There may well be wiser teaching orders than the National Education Association or the American Federation of Teachers.

Other denominations besides the Roman Catholic will profit by such a change; e. g., the Seventh-Day Adventists and at least one of the Lutheran sects. And no law of God or man prevents the remainder of the church from once more founding schools.

Oakdale, Calif.

Kelly Janes.

NEWS *of the* CHRISTIAN WORLD

Discuss Future Of Atom and Us

Institute on Control of Atomic Energy Calls for Outlawry of War, World Rule as Man's Sole Safeguard

WASHINGTON, D. C., July 17.—"The one inescapable problem of our generation, dwarfing all others, is that of survival; and the inevitable first step in its solution is the world control of atomic energy." So said Henry A. Wallace, secretary of commerce, in his keynote address at the institute on world control of atomic energy held here July 15-16. Sponsored by the National Committee on Atomic Information, the institute brought together over 700 persons representing 70 national organizations, including scientific, educational, religious, professional, farm, labor, business and women's groups. Several major Protestant denominations as well as Catholic and Jewish organizations were represented.

Scientists Take Lead

The meeting was held on the first anniversary of the opening of the atomic age, which is dated from the detonation of the first atomic bomb in the New Mexico desert on July 16, 1945. Convening at a time when the United Nations Atomic Energy Commission was coming to grips with the problem of international control and weighing the relative merits of the Baruch and Gromyko plans, and when the House of Representatives was engaged in heated debate over the McMahon bill providing for civilian control of atomic energy, the sessions were electric with a sense of timeliness and urgency.

Among the speakers and discussion leaders were such outstanding authorities as Philip Morrison, professor of physics at Cornell University, and William Higinbotham, president of the Federation of American Scientists, both of whom had worked on the Los Alamos project; Harlow Shapley, director of Harvard Observatory; Pierre Auger, French scientific consultant to the U.N. Atomic Energy Commission; John Hancock, senior consultant to Bernard M. Baruch; Carroll L. Wilson, secretary of the Lilienthal board; George Fielding Eliot, military analyst and radio commentator; Brien McMahon, chairman of the Senate atomic energy committee; Henry A. Wallace, secretary of commerce; and Edward L. Bernays, author of *Take Your Place at the Peace Table*.

What Will History Say?

A memorable feature of the institute was the aggressive and clear-thinking leadership provided by the scientists. This attitude was a natural outgrowth of the history of the National Committee on Atomic Information, formed in December 1945 under the auspices of a group of atomic scientists and later organized as the Federation of American Scientists. Realizing the enormity of the destructive force which has been loosed, they have dedicated themselves to achieving social control of this force to prevent its destructive use and promoting its development and utilization in ways beneficial to mankind. As Dr. Morrison put it: "We shall inevitably appear in the history books as having a part in ushering in the atomic age. We are desperately determined to appear there blessed rather than damned."

End of War Here?

One of the main emphases that emerged in the sessions was the conviction that the answer to the threat of atomic warfare lay not merely in control of atomic energy, even on an international scale, but in the elimination of war itself. It was brought out that the atomic bomb is not the only means of mass destruction, that chemical and bacteriological warfare are emerging as perhaps even graver possibilities. Speaker after speaker warned that there must not be another war; that it would mean the cataclysmic end of civilization as we know it. The only alternatives involve the rule of law on a world-wide scale—full international cooperation within the framework of the United Nations, beginning with control of atomic energy and going beyond that to the outlawry of war; and a full-fledged world government, to which the nations would yield their basic sovereignty in international matters. As George Fielding Eliot expressed it: "We are living either in the interval between the last war ever fought and the rule of law in the world, or in the interval between the next-to-the-last war and the last war."

Beneficent Uses Stressed

The other major emphasis was the insistence that in the international control of atomic energy the development of beneficial uses should assume at least equal importance with control of the atomic bomb. With the threat of atomic war removed, the use of atomic energy as a source of industrial power and as a tool of medical and other scientific research would go forward rapidly. Dr. Morrison explained that the use of nuclear fission for the gradual release of power is really much simpler than its use in an explosive bomb, and that the former use was developed at the University of Chicago as early as December 1942. The Baruch plan and the Acheson-Lilienthal report on which it was based were praised for giving peacetime use of atomic energy its rightful importance. Dr. Higinbotham said: "The Atomic Development Authority as envisioned in the Baruch plan will be the first world university and the first world industry."

The delegates were warned that there is "a wide gap between the scientific mind and the relatively stagnant political mind." They were urged to throw their weight into the scales for international cooperation and permanent peace by influencing the development of opinion in their local communities and by encouraging the transmission of local opinion to the members of Congress.

ROBERT E. VAN DEUSEN.

Quaker Journal Published In Germany

The first issue of a monthly periodical for German Quakers, Religious News Service reports, will appear shortly in the British zone of occupation. Publisher is Leonhard Friedrich of Bad Pyrmont, Westphalia.

Niemöller Plans Trip to America

Lutherans Expect Him to Address Their Biennial Convention — Residents Commend Negro Wacs' Service

CHICAGO, July 19.—Martin Niemöller, famed German pastor, is coming to America this fall. Efforts are being made to get either him or Dr. Hans Lilje to address the United Lutheran biennial convention, which meets in Cleveland, on Oct. 6. Bishop Hans Fuglsang-Damgaard, primate of the Danish state church, is also coming, on invitation of the United Evangelical Lutheran Church and the Danish Lutheran Church. National Lutheran Council officials in this country are making the arrangements for these first visits of European Lutheran leaders following the war. Lutheran World Action is now raising funds for training 600 youth leaders in Y.M.C.A. camps in Germany this summer.

* * *

Apologize to Negro Wacs

When Gardiner General military hospital in the Hyde Park-Kenwood neighborhood of this city was recently closed, a group of pastors and other citizens issued a public statement commending the Negro Wacs of the 55th WAC Hospital Company for their service. Pointing out that "there was no racial tension whatsoever in the community due to their year's residence in the neighborhood," the statement apologized to the Wacs for the protest made by some residents of the community when they arrived. Not only was there no racial tension, but "there was not a single complaint by any patient . . . We citizens of Hyde Park and Kenwood apologize again to the 55th WAC Hospital Company for the protests against their coming to this neighborhood by the uninformed property and business groups. We citizens want the Wacs to know that we will welcome them back to Hyde Park and Kenwood whenever they wish to return." Among the signers were George Gibson, Charles W. Gilkey and Clifton Utley.

* * *

Universities Convicted Of Discrimination

"Guilty," said Judge John J. Gutknecht of the Chicago municipal court, thus convicting two universities. Attorney Stanford Clinton had summed up the evidence of racial discrimination at Northwestern University and the University of Chicago at the institute on college quotas held June 18 in the Congress hotel under the auspices of the Chicago council against racial and religious discrimination. Hobart Sommers, principal of Austin high school, declared that he was tired of telling his senior classes, "From now on you must expect discrimination in colleges and universities."

* * *

Roosevelt College Grows Fast

Roosevelt College, which was organized last July as the result of a dispute with the

Y.M.C.A., had an enrollment of 2,400 in the spring quarter. It will undoubtedly have to move to larger quarters or acquire additional space to take care of the increased enrollment this fall. Edward J. Sparling, president of the college, has encouraged his faculty to pioneer. Studies in foreign cultures, revamping of philosophy courses into a study of democracy and its rivals, the control of the institution by its faculty and the regular review and revision of its educational theory and procedures by that body are now accepted innovations. The college has been accredited by the North Central Association and the Illinois University committee on admissions to higher institutions. It is interracial.

* * *

And So Forth

Four members of the radio committee of the Chicago church federation are enrolled in the religion in radio workshop to be held at the University of Chicago next month. They are Thomas J. Megahey of Faith Presbyterian Church, Austin, Franklin Elliott of the Congregational Church of Blue Island, B. B. Fisher, social service secretary of the Episcopal diocese of Chicago, and Miss Edith Doe of the Chicago College of Music. They will serve as specialists in connection with an augmented radio program to be undertaken by the church federation during the coming year.

It is reported that 30 families, mostly Negro, have been bombed here during the past 18 months for invading "lily white" residential areas.

Ten thousand volunteer Sunday school teachers and officers are expected to attend the 21st international convention of Christian education at Des Moines, Iowa, July 23-27, headquarters of the International Council of Religious Education here has announced.

CHARLES L. VENABLE.

Young Congregationalists Vote for Merger

Meeting early in July in the national council of the Pilgrim Fellowship, representatives of 190,000 young people in the Congregational Christian Churches voted to ask their denomination to make "aggressive efforts" to effect a merger with other denominations. Asking specifically for consummation of the proposed union with the Evangelical and Reformed Church, they declared that the Christian church has been weakened by "divisive and competing denominations" and supported the "ideal of a united church." Religious News Service reports that the council, which met in Crete, Neb., suggested that the youth organizations of the two denominations work out a basis of union even if the parent bodies do not.

Takes Bible To Stalin

When Louie D. Newton, president of the Southern Baptist Convention and pastor in Atlanta, Ga., recently boarded a Russia-bound plane he carried in his baggage a Russian Bible engraved with the name of Josef Stalin. The Bible was especially prepared for the Russian head of state by the American Bible Society. Dr. Newton has underlined certain passages in the book and has inscribed the flyleaf, "From one Georgian to another"—Stalin having been born in the section of the U.S.S.R. known as Georgia.

Scientists Seek Religious Counsel

Ask Leaders of Three Faiths to Call a Conference for Discussion of the Implications of Atomic Energy

PHILADELPHIA, July 17.—The association of Philadelphia scientists, in collaboration with the American Federation of Scientists, has asked for a conference of Protestants, Catholics and Jews, at which religious leaders and scientists may exchange data and judgments on the moral and spiritual implications of atomic energy. "No national or international problem at the moment is in greater need of solution," the scientists declared in their letter of invitation to George Emerson Barnes, president of the Philadelphia council of churches. "We have found ourselves as a group carrying a moral responsibility which has awakened us to a close community of interest with religious leaders." The council of churches has responded favorably to the suggestion for a conference and recommends that it be held in the early fall.

* * *

Quaker Relief Enters Japan

With the extension of relief to Japan, the American Friends Service Committee is now providing relief aid in 13 countries, according to Clarence E. Pickett, executive secretary. The agency has just received permission to collect food, clothing and funds to aid the Japanese. Esther B. Rhoads of this city, who once taught at the Friends Girls' School in Tokyo, will represent the Quakers in their initial mission. Following the earthquake of 1923, American and Japanese Friends built in Japan a model village for low-salaried white collar workers, which later was used as a model for factory housing in that country.

The service committee is preparing to send a team from the Quaker transport unit into the Kozienice district of Poland, 50 miles southeast of Warsaw, where British and American Friends provide supplementary food for 5,000 children and assist local health officers in their fight against scabies.

* * *

Presbyterians Issue Social Brochure

Prescriptions for a Christian order in America are set forth in a brochure issued by the office of the General Assembly of the Presbyterian Church, U.S.A., on vital social and moral issues. It contains official deliverances of the denomination from 1910 to 1945 on home and family, industrial and economic relations, world organization for peace and Christian citizenship, urging Christian principles in all social relations. Many of the recommendations have since been enacted into laws. The section on citizenship is climaxed with an appeal for America to renounce claims to absolute sovereignty in favor of a world society whose goal is the good of all the nations. . . . Paul Newton Poling of First Church, El Paso, Tex., will on Sept. 1 succeed Cameron P. Hall as secretary of the division of social education and action of the Presbyterian Board of Christian Education, which has its headquarters in the Witherspoon building here. Dr. Poling is a brother of Daniel A. Poling of the Baptist Temple here, and was active in community affairs at El Paso, where he developed a ministry to Spanish-speaking people.

* * *

Friends Confer At Cape May

The biennial Friends' General Conference at Cape May, N. J., June 21-28, centered on the theme of "Religious Foundations for Citizenship in One World." Ten round tables on current problems were held daily. Conference speakers included Bliss Forbush, E. C. Lindeman, Vera Brittain of England, Clarence E. Pickett of the A.F.S.C., Kermit Eby of the C.I.O., President John W. Nason of Swarthmore College, Andrew W. Cordier of the U.N., Bela Vasady of Hungary, Congressman Ralph W. Gwinn of New York, and Maurice Webb of Natal, South Africa. A high school section and a junior high conference were part of the program.

* * *

Calls 1948 the Most Significant Year

Ivan M. Gould, new secretary of both the Pennsylvania council of churches and the council of Christian education, told the 22nd biennial convention of the Pennsylvania Christian Endeavor union that 1948 would prove "the most significant year for Protestantism since the Reformation" because of the rise of the world church. Franklin Duncombe of Bala-Cynwyd Methodist Church, dean of the convention, urged the young people to respond to the need for "a unified Protestant movement instead of greater independence among denominations."

* * *

And So Forth

Headquarters of the Philadelphia presbytery will on Aug. 5 be moved from the Witherspoon building to the Presbyterian Hospitality House, where rooms will be available for administration offices, Westminster Fellowship activities, entertainment of visiting dignitaries, and committee meetings.

Raymond M. Kistler has resigned his Presbyterian pastorate at Haddonfield, N. J., to devote full time to the presidency of Beaver College, Jenkintown, Pa.

T. Edward Ross of Ardmore has presented to the University of Pennsylvania one of the finest private collections of Bibles, including a copy of the earliest Bible printed in North America in a European language. The book was printed in 1743 at suburban Germantown.

Rabbi Simon Greenberg of this city has been named provost of the Jewish Theological Seminary, New York, where he has taught religious education.

The Philadelphia council for conscientious objectors has during the past year helped over 300 C.P.S. men, including those released, and has assisted c.o.'s interested in forming a postwar organization. As the wartime draft has become peacetime conscription and C.P.S. men walk out in ever larger numbers, they come to the council for advice, bail and legal aid.

Kenneth Reeves, director of the department of young people's work, Presbyterian Board of Christian Education, is one of the five delegates from North America attending a leaders' planning conference in Geneva, Switzerland, July 10-15. The con-

ference will arrange for the next World Christian Youth Conference, tentatively scheduled for Oslo, Norway, in 1947.

Eastern Baptist Theological Seminary, Overbrook, has purchased the near-by Hall apartments, costing $250,000, to provide housing for 55 married students.

After being closed for 30 years, the Davisville Baptist Church recently reopened.

CHARLES DANIEL BRODHEAD.

Haverford Gets New Head

Gilbert E. White Appointed to Succeed Felix Morley as President

HAVERFORD, PA., July 15.— Gilbert F. White has been appointed president of Haverford College, succeeding Felix Morley, who resigned some time ago. Archibald MacIntosh, who has been acting president, will continue as vice-president in charge of admissions and other administrative functions. The announcement was made by S. Emlen Stokes, chairman of the board of managers. Thirty-five years old, Dr. White, a native of Chicago, received his Ph.D. from the University of Chicago in 1942 and was under appointment to join the faculty of that institution until his election to the Haverford presidency. A member of the Religious Society of Friends, which founded Haverford college in 1833, he continues the Quaker tradition for sound and liberal education. He listed himself as a conscientious objector in this war.

Dr. White is an expert in water supply, drought and hydrology. He directed the administrative and research work of the water resources and land committees of the National Resources Planning Board. Resigning from government service in 1942, he engaged in relief work in France under the American Friends Service Committee. With other Quaker relief workers he was interned by the Germans for a year at Baden Baden.

Upon his return to the United States, Dr. White administered A.F.S.C. activities in China and India. For the past year he has served as assistant executive secretary of the committee.

Will Study Ministry To Older People

Pointing out that the proportion of people over 65 years of age in the population has approximately doubled since 1900, the Federal Council of Churches has announced plans for a two-year study of religious ministry to older people. The study, to be carried on in Chicago under the supervision of the council's commission on religion and health, will seek to discover how the resources of religion can help older people find meaning in life, accept the inevitable losses of old age and utilize the compensatory values it may bring. J. Lennart Cedarleaf, now chaplain of the Cook County hospital, will start at once on the project, and a second worker will be appointed later.

Set Up New Federation Of Campus Co-ops

Delegates representing 4,000 students in five regional student cooperative federations met recently at Plymouth, Wis., to create the North American Student Co-

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operative League. A constitution was formally adopted and decision reached that the new organization shall foster interchange of ideas on problems of student co-op functioning and education, and finance periodic conventions for discussing ways of increasing the service of campus co-ops to their members and to the communities at large. Gerald E. Smith of Michigan State College and John Maher of North Dakota Agricultural College were elected president and vice-president respectively.

A.F.S.C. Conducts Novel Project

At Saltillo in the state of Coahuila, Mexico, the A.F.S.C. is conducting a novel project. Twenty-five girls, living in a community center, are devoting their mornings to study of Mexican problems and their afternoons to a recreational program for children in near-by villages. This is one of five projects being carried out in Mexico by the A.F.S.C. this summer.

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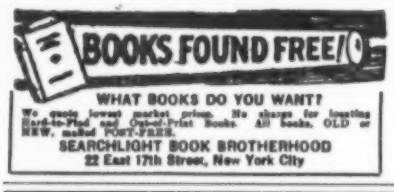

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Catholics Gain In Netherlands

Win 40 Seats in Parliament, Launch Anti-Protestant Movement—Indonesian Church Reports War Losses

SITTARD, HOLLAND, June 29.—The increasing influence of Roman Catholics in this country is attested by their success in the recent elections, which brought them 40 of the 100 parliamentary seats. In the new cabinet, in which they share the power with Labor, they hold the most important portfolios—home affairs, education, art and science, justice and others. Labor won no majority. Many former socialists, distrusting Labor's radicalism, voted the Communist ticket and gave that party about 10 per cent of the votes—more than anyone had expected. Disappointment was probably greatest among the leaders of the Netherlands Reformed Church, who had hoped that the masses of their church would make a definite end to confessional groupings in political matters. But nearly all the prewar confessional parties are back on the scene.

* * *

Catholic-Protestant Tension Grows

The question of Catholic-Protestant relations is to the fore. The Roman Church is making a great effort to win Holland. It is conducting interfaith discussion groups throughout the country and has many able theologians to lead them. It seems that Roman Catholics have decided on a technique of belittling the Reformation in Protestant eyes and appraising it as a minor heresy that can easily be removed. The Protestants are hampered by a complete lack of theologians thoroughly familiar with Roman Catholicism. The Netherlands Reformed Church has set up a study group under the leadership of the Rev. van der Linde of Ubbergen-Gld. and Prof. Berkelbach van der Sprenkel of Utrecht. The group will inquire into all aspects of Roman Catholicism *sine ira et studio*, with the practical purpose of discovering the right attitude toward it.

* * *

Indonesian Church Reports Its War Losses

The Protestant Church in Indonesia (including most of the European Protestants and part of the native churches) last week sent us a report of its losses during the Japanese occupation. Of 40 ministers 1 was shot, 7 died in concentration camp, 5 are still interned by the republic and 22 were evacuated. Of 35 religious teachers 12 died in concentration camps, 2 were beheaded, 2 died of starvation after being liberated, 1 is still interned and 6 were evacuated. Many of the *penditas* (Indonesian teachers) were beheaded or tortured to death. The greater number of buildings were destroyed or heavily damaged. On the island of Ambon all churches, nearly all schools and the hospital were destroyed. Similar reports come from Minahassa and Timor islands. Twenty to 30 per cent of the European population was killed by the Japanese or died in concentration camps. Of those who survived, many were killed by extremist terrorists. Nevertheless there was spiritual growth almost everywhere, not only among the Europeans in the camps but also among the Indo-Europeans, Indonesians, Chinese and other racial groups. For instance, in the Pontianak region in northwest Borneo the Japanese killed almost every person of any prominence—3,000 people in all, among them 2 ministers. But the Protestants of all denominations formed an interracial church union and started new missionary work among the native tribes. Elsewhere also native churches worked together. The need in Indonesia is very great. Hunger is everywhere, tuberculosis is rampant, inflation paralyzes reconstruction. On July 28 the churches in Holland will make a special offering so that the work in Indonesia can go on.

* * *

Separated Branch Reunites With Mother Church

Last month the "Reformed Churches in restored connection" reunited with the Netherlands Reformed Church. This small but active group split off in 1926 from the Reformed churches set up in 1834 and 1886. Ostensible cause of the 1926 split was the famous Geelkerken case: the Rev. Geelkerken of Amsterdam was condemned by the synod of his church because he refused to teach that the snake of Gen. 2 was "a sensorially perceptible snake, speaking with a sensorially perceptible voice." But the real cause lay deeper. Most of the 1926 group did not accept Abraham Kuyper's Neo-Calvinism, and there was a strong Barthian influence among its ministers. During the war, the new orientation of the Netherlands Reformed Church led many of the 1926 group's ministers to return to the old church. Now the group as a whole has reunited. But it will be remembered for its remarkable activity in theological, liturgical and ecumenical matters. Its great hymnologist, Rev. Hendrik Hasper of The Hague, is world-known, and one of its preachers, J. J. Buskes of Amsterdam, is a notable figure in Dutch political life, a great Barthian, a socialist leader, and per-

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* * *

And So Forth

Christmas packages from American churches reached us about Whitsunday, but they were as welcome as they would have been six months ago. Everything is scarce here. Rations are lower than even during the war; there is less bread, there are few potatoes, and other vegetables are too costly for most families. Clothing, especially baby clothes, are very short. My two boys, aged 7 and 10, did not look at the sweets and marbles in our package, but fought over the toothbrush it contained; they finally decided to use the brush together.

Nineteen thousand American boys are buried in the U. S. military cemetery at Margraten. All the graves have been "adopted" by Dutch families, who regularly visit them and care for them as for the graves of their own kin. Americans who have a loved one buried there may write for information to this correspondent or to Father Heuschen, Roman Catholic curate at Margraten and secretary of the civilian committee which arranged the "adoptions."

SIERK COOLSMA.

Interracial Church Is Formed in Cleveland

The Cleveland Church of All Peoples, dedicated to "the application of the principles of Jesus to racial, political, economic and social problems today," has just elected its first executive board, with Charles F. MacLennan, Presbyterian minister and executive director of the Town Meeting of Greater Cleveland, as chairman. This church is part of a nation-wide movement toward establishing congregations which include persons of all racial groups. Detroit, Los Angeles, San Francisco and other cities already have such churches. The Cleveland church was initiated by a discussion sponsored by the local committee of racial equality, and was formally established on June 30 with 82 charter members.

Germans Grateful for Emergency Churches

The wooden barracks sent to Germany by the reconstruction department of the World Council of Churches for use as emergency churches have been received with great joy. Germans see in them "visible witness of the reality of the communion of saints," according to letters they have written to the World Council.

Niemöller Welcomed In Belgium

Martin Niemöller, German pastor famous for his resistance to the nazis and a leading figure in the Evangelical Church in Germany, was recently invited to preach to the synod of the Belgian Missionary Church at Liège. He was "welcomed and listened to like a brother," Belgian religious newspapers report.

Relief Shipments Slack

During June, Church World Service reports, it shipped to needy countries from its center at New Windsor, Md., almost 170,000 pounds of food and 136,000 pounds of clothing. Shipments went to Poland, Greece, France, Italy, Germany, Puerto Rico and Ecuador. Incoming clothing continues slack, the center reports.

Students Meet In Switzerland

European Council of World's Students Christian Federation Assembles Students from 12 Nations

GENEVA, SWITZERLAND, June 2.—For the first time since 1939, the European council of the World's Student Christian Federation has been meeting at Présinge near here. The presence of delegates from 12 countries emphasized, as nothing else could, the fact that the barriers are down, and called forth gratitude to God. Again we have tangibly experienced that fellowship which had never been broken in spirit. But there was none of that fashionable kind of sentimentalism which makes believe that everything is as it was before. Nobody even pretended to pick up the threads where they had been dropped in 1939 and to continue, with a shrug, the then accepted pattern. The collapse of the European framework has been far too thorough for that, as was made plain at this conference.

* * *

Continental Community Is Shattered

The British delegates had seen great changes during the past six years, but they had experienced these as part of a living body which has continued to exist as a community. The other delegates had lost that utterly. They left us in no doubt that the Europe we used to know has ceased to be. Its old life has gone, never to return, and the body of a dead continent awaits a resurrection. There at Présinge, living with men and women whose political despair has erased in them the last vestiges of an easy optimism, we came face to face with Europe's spiritual crisis.

* * *

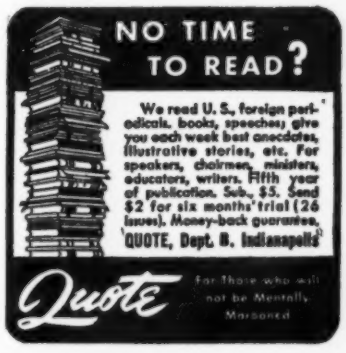
First Steps Yet To Be Taken

For the people of Europe there is no "next step" to follow one already taken. They long for a first step out of the chaos which has engulfed them. With a hideous, harrowing past behind them, and a future without a pinprick of light to guide them, it is small wonder that their human expectations have sunk to nothing. A spiritual sleeping sickness has seized them. When and if they awaken, their whole national character may have changed. Their passive quiescence is frightening in its hopelessness.

* * *

Students Prominent In Resistance

Meeting now seven years after the last assembly of the council of the W.S.C.F., we tried to start anew. We reminded ourselves that the federation is built not on institutions but on personal relationships. Its atmosphere is one of freedom, its importance lies in what it does to people. Delegates from Czechoslovakia, Finland, the Scandinavian countries, France, Belgium, Holland and Great Britain described the activities of their national student movements during the war and since the liberation, and the steps for renewal in Finland,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Belgium and Holland. The strong missionary character of the student movement in Czechoslovakia and the postwar plans of the British S.C.M. were outlined. Many members of the movement had been prominent in the resistance, and some groups had been compelled to dissolve by the Gestapo.

* * *

Representatives Present From Germany

Among the delegates were those who had suffered much at the hands of the Germans. But Christian love is stronger than human hatred, and when Dr. von Thadden of East Prussia and his wife joined us they were gladly received. They also were one with us in Christ. We had a prolonged discussion of German responsibility for the war and of the responsibility of the victorious powers toward a defeated aggressor state. When Dr. von Thadden said that he accepted completely the Stuttgart Declaration with its confession of guilt and shame, the delegates drew closer together, more eager to bring relief to the German student and keener to understand his hopeless isolation. Soon we began to wonder who if any of us was entitled to cast the first stone.

* * *

Rise of Nihilism Big Issue

The council spent much time discussing student relief and its relations with the World Union of Students and the World Federation of Democratic Youth. The delegates sought for an expression of the gospel which will be able to break down the nihilism prevalent in Europe. More than once we were reminded forcibly that the gospel is good news. Where else is good news to be found? Not in the papers certainly, not in the political life of the countries represented nor in the continuing disagreement among the great powers. But it is found in the good news of God—news of restoration, forgiveness and community. The delegates went away with a renewed understanding of their common responsibility and with a determination to offer their organizations afresh to God to be used by him in bringing the word of life to a stricken world.

J. DE BLANK.

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Drys Stage Comeback

Local Option Candidates Win Indiana Nominations—New College Opening

INDIANAPOLIS, July 15.—The fight for local option in this liquor-dominated state is growing hot. Clayton M. Wallace, state superintendent of the Anti-Saloon League, claims that several wet Republican candidates were defeated in the recent primary. On the other hand, five Republican and two Democratic local option candidates were nominated for the legislature from Marion county, in which Indianapolis is located. This was due in considerable part to the *Indianapolis Star,* according to Mr. Wallace. This Republican paper is engaged in a strong attack on the beer-politics alliance in which the party has been entangled. Judging by the record, however, there is little to choose between the two parties in this respect. . . . The national training school of the Anti-Saloon League of America, held last week at Winona lake, attracted many Hoosiers.

* * *

Protestant Episcopal Church To Open New College

Canterbury College, a new liberal arts institution sponsored by the Protestant Episcopal Church, is getting under way in Danville with youthful Edgar C. Cummings, former assistant director of Indiana University's extension college, as its president. Bishop R. A. Kirchoffer is chairman of the board of trustees. Canterbury has taken over the campus and buildings of Central Normal College, a private teacher-training school. The new college will be officially opened on Sept. 30.

* * *

And So Forth

The St. Joseph county (South Bend) council of churches is again sponsoring a series of open-air Sunday evening services. Out-of-town preachers include Bishop Alexander P. Shaw of Baltimore, Joseph R. Sizoo of New York city and Charles R. Bell of Madison, Wis. E. Stanley Jones will conduct a Christian mission under auspices of the council Sept. 15-20.

Notre Dame University has established what is said to be the first medieval institute in the country. It will be directed by Gerald B. Phelan, since 1937 president of the Pontifical Institute of Medieval Studies in Toronto.

Earlham College's retiring president, William C. Dennis, is succeeded by Thomas E. Jones, president of Fisk University, Nashville, since 1926.

Indiana colleges and universities expect 52,000 students this fall, half of them veterans. This is 70 per cent more than the prewar peak.

GEORGE WALKER BUCKNER, JR.

Ministers Give Views on Labor

Agree with Ohio Chamber of Commerce on Policy—Middletown Holds a Town Meeting on World Affairs

COLUMBUS, OHIO, July 15.—Ohio clergy have been asked by the state's chamber of commerce to air their views in regard to the chamber's policy in labor-management matters. More than 10,000 ministers and prominent church laymen were forwarded copies of the chamber's declaration of policy on federal labor legislation and asked for comments. The document calls for "basic labor law, impartial in its application to labor and management and preserving the rights and freedom of individuals." John D. Zook, staff member of the Ohio chamber of commerce, said that 85 per cent of those answering were in accord with his organization's policy of "equal treatment of labor and management under the law."

* * *

Town Gives Advice to United Nations

Middletown, Ohio, a steel mill town with a population of 40,000, claims the distinction of being the first U. S. city to demand reorganization of the United Nations, international control of scientific weapons, and establishment of an international police force as principal ingredients of a recipe for world peace. The city's "town meeting committee," which included Charles M. Hook, president of the American Rolling Mill Co., and 1,500 townspeople, adopted resolutions calling for amendments to the U.N. Charter which would provide for reorganization of the Security Council and the World Court to give fair representation to all nations and to decide by majority vote all matters involving aggression or preparation for aggression. "It is our hope," Mr. Hook said, "that there will be thousands of other Middletowns to join forces in such a move so that the world may know what we want done about peace."

* * *

Cleveland Churches Raise Milk Fund

Ohio churches responded to a wide variety of relief calls during the summer months, all in the interests of world-wide effort to aid suffering. In Cleveland, many churches affiliated with Church World Services, Inc., united Protestant world relief agency which insures delivery of food, clothing and medical supplies donated through church channels. The Cleveland church federation's milk fund has turned over $10,000 to buy powdered milk for shipment to Europe, in addition to many thousands of dollars in cash and supplies.

* * *

Rural Ministers Confer

Rural ministers of the state held a five-day study course in June on the campus of Ohio State University. The program aimed to present current thinking on world problems as they relate to rural communities in Ohio. More than 100 pastors met for regular classes and heard a group of special speakers including J. P. Schmidt, rural

sociologist, who advocated organization of community councils in the state's rural areas to air problems of residents and develop collective programs of community betterment. The annual camp for "in-service training and vacation" for rural pastors and their families held its 13th session at Camp Ohio July 17-21. The meeting was devoted to discussion groups on such problems as rural reconversion and manpower, and called for greater food production.

* * *

Church Music Institute Attracts Hundreds

An institute on church music and worship at Ohio State University brought several hundred midwest ministers of music, choir directors and organists to Columbus July 14-20. The full week's program, planned by Prof. Louis H. Diercks, included a model meditation service at the start of each day's session, as well as lectures and demonstrations on worship, hymnody, pageantry, choral and vocal techniques, anthem literature and similar matters. A hymn and choir festival with a choir of 300 voices was another feature. H. Augustine Smith of Boston University directed the group at one concert, and Temple J. Barcafer, minister of music at Trinity Methodist Church, Grand Rapids, Mich., also directed. An organ recital was presented by Arthur Poister, professor of organ at Oberlin Conservatory.

* * *

Charge Violation of Public Welfare

Strikes and lockouts and industry's refusal to produce and distribute goods were condemned as means of reaching ecomonic agreement by 1,000 delegates to the Northeast Ohio Methodist conference in annual session at Lakeside. "Industrial warfare is not consonant with Christian principles and is detrimental to the good of the whole social group," declared a report of the social service commission which was adopted by the conference. "All parties to an industrial dispute share in the responsibility for fomenting the disturbance. Social problems must be viewed in terms of the total social group," the report said. The conference voted to take Christian action in labor problems by organizing labor reconciliation agencies in churches, ministerial groups and community organizations, and to develop religion, labor and industry fellowships to exchange points of view.

* * *

And So Forth

An innovation at the Ohio state fair, to be held in Columbus starting Aug. 26, will be a daily music and religion program presented by Ohio church groups. Rev. O. L. Willitts of Grove City is in charge of the series, which will be given in the fair's hall of music and religion.

Elizabeth Paxton Lam, professor of biblical literature at Flora Stone Mather College of Western Reserve University, Cleveland, has been appointed by the U. S. war department as one of the senior specialists of the education and religious affairs branch of the military government in Germany.

Ohio Presbyterians adopted resolutions to take full part in the church's national drive for 1,000,000 new members in the coming year at their annual convocation at Wooster in June. The Ohio synod for the first time elected a layman, Eugene S. Howard of Cincinnati, moderator for the coming year.

Veterans enrolled in Ohio Methodist colleges averaged better in scholarship than the rest of the students, C. B. Ketcham, president of Mount Union College, reported in a survey completed this month. Fewer disciplinary problems are arising from the veterans, the report showed. Included were Mount Union, Baldwin-Wallace, Ohio Wesleyan, and Ohio Northern universities.

JAMES C. TOEDTMAN.

The Church Roll

Marcus A. Spencer, American-born Presbyterian who has served pastorates in British churches for the past 18 years, is reported by Religious News Service as having arrived in this country for a series of addresses under the auspices of the Federal Council of Churches.

Mary E. Wentz, president of the Lutheran club at the University of Maryland, has been awarded the Edward L. Israel scholarship for her contributions to interfaith understanding, Religious News Service reports.

Dean Luther A. Weigle of Yale Divinity School, Roy G. Ross, secretary of the International Council of Religious Education, Robert Hopkins of Indianapolis, Coleman Burke of New York, and Forrest L. Knapp attended the meeting of the managers of the British and American sections of the World's Sunday School Association in London July 1-3. Dr. Knapp is general secretary of the association.

J. L. McElhany, who has served for 10 years as president of the World Conference of Seventh-day Adventists, was re-elected to a four-year term at the 45th general world conference of the denomination in Takoma Park, Md., Religious News Service reports.

Walser H. Allen, pastor of Kernersville Moravian Church (North Carolina) and editor of the *Wachovia Moravian*, and Bishop S. H. Gapp of Bethlehem, Pa., are reported by Religious News Service as having been appointed to represent the American Moravian Church at meetings of International Moravian Unity to be held in England, Switzerland and Czechoslovakia.

The members of a Presbyterian Church, U.S.A., committee who will study conditions of churches in Europe are Lester H. Clee, minister of Second Presbyterian Church, Newark, N. J.; F. Paul McConkey, minister of First Presbyterian Church, Seattle; Mrs. Albert G. Parker of Hanover, Ind.; and George M. Kirk, layman of Pueblo, Colo. The committee will spend 10 days in Russia.

Recent deaths in the field of religion: Alexander Martin, twice moderator of the United Free Church of Scotland and principal emeritus of New College, Edinburgh, on June 14, at the age of 89. . . . John Stuart Conning, who retired in 1932 as secretary of the Presbyterian Church, U.S.A., Board of National Missions, on June 20, at the age of 84. . . . Howard Hyde Russell, founder of the Anti-Saloon League and a Congregational minister, on July 1, at the age of 90. . . . Canon Pascal Harrower of the Cathedral of St. John the Divine, dean of Episcopal clergy on Staten Island, on June 29, at the age of 90. . . . Curtis Lee Laws, president of the Watchman-Examiner foundation which publishes the *Watchman-Examiner*, independent Baptist weekly, on July 7, at the age of 77. . . . Mrs. Elizabeth Renwick Ferguson, widely known temperance worker and widow of a former moderator of the Philadelphia presbytery, and Louis H. Holden, professor of Bible and Greek at New Brunswick, N. J., Theological Seminary, on July 9.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children

Don't Be a Sucker (Par.) Paul Lukas. *Documentary* (shown during war to soldiers to inculcate tolerance for other races and religions) stressing use of prejudice by nazis, local rabble rousers, to "divide and conquer." *On the side of the angels*, but somehow proceeding with an air of "talking down" to audience. M, Y, C

Her Adventurous Night (Univ.) *Melodrama.* Small boy's imagination prompts him to tell a tale in explanation of his possession of gun that leads his parents, school principal into strange predicaments. Comic situations only *moderately entertaining.* M, Y

Lover Come Back (Univ.) Lucille Ball, George Brent, Chas. Winninger, Vera Zorina. *Comedy.* Philandering husband back from two years in war zone spars with wife over who trusts whom, the double standard, etc. Unconsciously paints tragic picture of shallowness, triviality of much current living, but does so *most tediously.* M

Runaround (Univ.) *Farce.* Rival efforts of two detectives to bring runaway daughter back to millionaire father. *Ineffectual* effort to combine slapstick and melodrama. M, Y

She Wrote the Book (Univ.) Joan Davis, Jack Oakie. *Comedy.* Prudish woman professor, persuaded by friend who is secret author of sensational banned novel, *Always Lulu*, to pose as author on trip to New York and so satisfy publicity-hungry publishers, loses memory, thinks *she* is the author. Starts as good satire on *Forever Amber* type of promotion, ends up as *low slapstick*, frequently rather risqué itself. M

BEST CURRENT FILMS

For Family: Bells of St. Mary's, Journey Together, Marie Louise, Smoky.

For Mature Audience: Cluny Brown, Colonel Blimp, Colonel Effingham's Raid, Devotion, From This Day Forward, The Last Chance, The Lost Weekend, Miss Susie Slagle's, Open City, The Pale Horseman, Rhapsody in Blue, The Seventh Veil, The Silver Fleet, Spellbound, The Spiral Staircase, The Story of G. I. Joe, They Were Expendable, The Virginian, A Walk in the Sun. 7-31-46

Minister's Service Book

by James D. Morrison

A real service book, including orders of service, calls to worship, invocations, prayers, scriptures, marriage and funeral ceremonies, etc.

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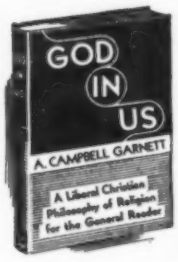
"A first-rate volume for those who feel that the usual arguments for belief in God are unconvincing . . ." says the *Religious Book Club* of

God In Us

by

A. Campbell Garnett



Treats such questions as: Have we outgrown religion? Where do we find God? Has man a soul? Is God revealed in history? Is Christianity the final religion?

Avoids dialectic and goes for the relevant facts. *Christian Advocate* (London)

Intellectually stimulating. *Presbyterian Outlook*

In a day when many despair of human nature, Dr. Garnett finds in that very human nature the sources for belief in God. *Lutheran Companion* $1.50

A Christian Global Strategy

by WALTER W. VAN KIRK

Points out the changes which must be made if the flat-minded Christians of today are to meet the challenges of a global age. *Religious Book Club*

Shows that Christianity has a war on its hands—against an entrenched and united secularism. And that *is* a war! *Int'l. Journal of Religious Education*

We must adapt our antiquated social thoughts and habits to the requirements of this one world—or perish! *Federal Council Bulletin* $2.00

by the same author

Religion and the World of Tomorrow

The first chapter is an affirmation of faith, as its title indicates, "There Will Be a World of Tomorrow." The three succeeding sections deal respectively with its "political," "economic" and "spiritual" foundations.

Packed with information and persuasive in its presentation. *Albert E. Day* $1.50

"It is 5 minutes of 12!"

The New Leviathan

by PAUL HUTCHINSON

The totalitarian Leviathan, says Dr. Hutchinson, "is with us and growing, not because men want tyranny. But men want safety. More and more such frightened men will come to regard the state as their only hope."

There are wholesome indications that the American and Christian ideals and freedoms may yet be regained and perpetuated. Such books as this help that holy purpose. *James W. Fifield*

It is really "5 minutes of 12," so let us read Hutchinson's vigorous book and join the holy crusade. *Christian-Evangelist*

The battle between Leviathan and the church is a battle for men's souls. If religious liberty is to be preserved, the church must now defend the freedom of man against the encroaching powers of the state. *Advance* $2.00

"The minister or layman who would know how the great philosophers have helped to shape the course of Christian thought will find here exactly the kind of survey that he needs." (Religious Book Club)

The Philosophical Heritage of the Christian Faith

by HAROLD A. BOSLEY

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